Eccleſiaſtes,

OR,

A Diſcourſe concerning the Gift

OF

PREACHING

as it fals under the rules of Art.

SHEWING

The moſt proper Rules and Directions, for Method, Invention, Books, Expreſſion, whereby a Miniſter may be furniſhed with ſuch abilities as may make him a Workman *that needs not to be aſhamed.*

Very ſeaſonable for theſe Times, wherein the Harveſt is *great, and the* skilfull *Labourers but few.*

The ſecond Edition.

By IOHN VVILKINS, M. A.

2 Cor. 2. 16.

Who is ſufficient for theſe things?

LONDON,

Printed by *M. F.* for *Samuel Gellibrand*, and are to be ſold at the ſign of the Brazen Serpent in *Pauls* Churchyard. 1646.

Ecclesiastes,

OR

A Discourse concerning the true

OF

PREACHING

as it falls under the Rules of Art.

In which proper Rules and Directions for Method,
Invention, Books, Exposition, with help against Mistakes
and Prejudices, and other things useful to Young Students
in Divinity, are Explained and Applyed.

By John Wilkins, D.D.

Printed by J. Leake, for Samuel Gellibrand, at the Ball in Paul's Church-yard. 1646.

To the Reader.

I Have been encouraged to some enlargement of this Treatise, in that part of it, which concerns the account of Books and Authours. There is here some Addition to the severall kinds of them. And because it would be of excellent use, if the many choise Treatises *upon particular subjects in Divinity, were so distinctly reduced, that a man might have recourse to them upon any emergent occasion; therefore I have here attempted something to this purpose, namely, to refer them unto the severall heads in the Analysis of Divinity, towards the latter end of this book.*

The Latine *or* Greek *Tracts of the ancient Fathers and other eminent Writers, are already thus reduced under severall heads in* Bolduanus, Draudius, Molanus, *&c. by whose direction it is easie to finde the chief Authors or Discourses in those languages upon any particular subject.*

The like is here endeavoured for our English *Treatises, which for their clearnesse and fulnesse in matters of practicall Divinity, are generally esteemed to be of speciall use and eminency.*

It cannot be expected but that the first attempt in this kind, must needs be very defective. But it is easie for any one to alter, or adde, as his own better experience shall direct.

I did further intend by some mark or note to have distinguished the Commentators, *according to their severall* times *and* Professions, *whether Fathers, Rabbies, Papists, Lutherans, Calvinists. The* nature of their works *and comments, whether more* brief, *by way of* Annotation, Analysis, *or more* large, *by way of* Questions, Common places, *or* Doctrines, *whereby younger Students might be directed in the choise of these severall kinds. But I am forced for the present to lay this aside, as being a busines which will require more pains and leisure, then my other necessary employments could permit.*

EC-

ECCLESIASTES,

OR,

The Gift of PREACHING.

IT is the end of all *Sciences* and *Arts* to direct men by certain rules unto the most compendious way in their *knowledge* and *practise*; those things of which in our selves we have only some imperfect confused notions, being herein fully and clearly represented to our view, from the discoveries that other men have made after much study and long experience. And there is nothing of greater consequence for the advancement of Learning, then to finde out those particular advantages which there are for the shortest way of knowing and teaching things in every profession.

Now amongst all other callings, this of *Preaching*, being in many respects one of the most weighty and solemn, should therefore have its Rules and Canons, whereby we may be directed the easiest, readiest way for the practise of it.

Besides all those Academicall preparations by the study of Languages, Sciences, Divinity, with which men should be qualified, & predisposed for this Calling, I say besides all these, there is a particular art of Preaching, to which if Ministers did more seriously apply themselves, it would extreamly facilitate that service, making it both more easie to us, & more profitable to others.

There are two abilities requisite in every one that will teach and instruct another: { Σύνεσις, Ἑρμενεία. } A right *understanding* of sound doctrine; an ability to propound, confirm, and apply it unto the *edification of others*. And the first may be without the other. As a man may be a good *Lawyer*, and yet not a good

Luke 21.15. σοφία. τόμ

Pleader, so he may be a good *Divine*, and yet not a good *Preacher*.

One chief reason why divers men, otherwise of eminent parts are herein so slow and unskilfull, is because they have not been versed in this study, and are therefore unacquainted with those proper rules and directions, by which they should be guided in the attaining and exercise of this Gift.

It hath been the usuall course at the University to venture upon this calling in an abrupt over-hasty manner. When Schollers have passed over their Philosophicall studies, and made some little entrance upon Divinity, they presently think themselves fit for the Pulpit without any further enquiry, as if the gift of Preaching and sacred Oratory were not a distinct Art of it self. This would be counted a very preposterous course in other matters, if a man should presume of being an Orator because he was a Logician, or to practise physick because he had learnt Philosophy. And certainly the preheminence of this profession above others, must needs extreamly aggravate such neglect, and make it so much the more mischievous by how much the calling is more solemn.

Now there are severall Treatises of many learned men, both Protestants and others, who have written particularly and largely upon this very subject, concerning the *Art of Preaching*, wherein they have laid down such various helps and rules, as they from their own practise and long experience have found most usefull. Amongst whom, these are some of the most eminent, and common.

Hen. Alsted. *Theologia Prophetica.*
Frid. Baldvini. *Institutio ministrorum.*
Rich: Bernard. The faithfull shepheard.
Ioh: Clark. *Oratoria sacra & evangelica.*
Lamb. Danæi *Methodus S. Scripturæ in concionibus tractandæ.*
Hen: Diest *De ratione studii Theologici.*
Des. Erasmi *Ecclesiastes.*
Nichol: Hemingius *De Pastore.*
Barth: Kechermanus *De Rhetorica Ecclesiastica.*
Georg: Latus *De ratione concionandi ad Methodi Anglicanæ.*
Will: Perkins Concerning the art of Prophesie.

Ioh:

Io: Segobiensis *De predicatione evangelica.*
Abra: Sculteti *Axiomata concionandi.*
Will: Zepperus *De arte* { *habendi* / *audiendi* } *conciones.*

Besides these, there are above forty other Authors, who have writ particularly upon this subject, recited by *Draudius* in his *Bibliotheca classica*, under the head of *Concionatorum Institutio*, pa. 132. To which may be added the directions to this purpose so briefly and fully comprehended in the *Directory*, besides those many other discourses wherein these things have been largely handled on the by, though not chiefly intended. In all which many learned men have laid down various rules, which to them according to their severall *Genius* and observations seemed most usefull.

So *Io: Molanus* in *Bibliotheca materiarum*, under the head of *Concionandi munus.*

And we must not doubt but that in this as well as in all other professions, every days experience may yeeld some further advantage, by discovering yet more facile compendious directions to furnish a man for this calling. And that is the inquiry which is aimed at and attempted in this following discourse.

This service of preaching may be considered under a double notion, as a { Duty. / Gift. }

It is here insisted upon onely in the second sense, and may be thus described.

'Tis such an expertnesse and facility in the *right handling and dividing the word of Truth, as may approve us to be Workmen that need not to be ashamed.*

It does require both { Spiritual / Artificiall } abilities.

1. Such *Spirituall* abilities as must be infused from above, whereby our judgement and affections shall be made experimentally acquainted with all those sacred Truths, that we are to deliver unto others. The onely way for the attaining of these is by Prayer, an humble heart, and a holy life. Iames 1.5. Psal. 25.9. Iohn 7.17.

2. Such *artificiall* abilities as are to be acquired by our own industry. And these are either more *generall*, as skill in all those arts and languages, which are required as præ-dispositions: Or more *particular* and immediate, for the act of Preaching, or making Sermons, to which the chief helps are these three; Me-

{Method.
{Matter.
{Expression.

Each of these do contribute mutuall assistance unto one another. A good *method* will direct to proper *matter*, and fitting matter will inable for good *expression*.

By *Method* I understand an art of contriving our discourses in such a regular frame wherein every part may have its due plat and dependence: which will be a great advantage both to

{Our selves.
{Our hearers.

1. To our selves, and that both for *Invention* and *Memory*. A man may more easily find out things, when in stead of seeking for them at randome he can have direct recourse unto all those places and heads, from whence they may be most naturally collected. And more easily retain them, when they are linked together and not scattered; Method being as a chain, in which if a man should let slip any one part, he may easily recover it again, by that relation and dependence which it hath with the whole.

2. And so for benefit of the hearers likewise, who may understand and retain a Sermon with greater ease and profit, when they are before-hand acquainted with the generall heads of matter that are discoursed of. 'Tis but a bad rule in *Alsted*, where he advises to conceal, and alter the method for variety sake. *Cryptis dispositionis tollit fastidium auditoris.* This may be true of itching curious hearers, but not of such as regard their own profit and edification.

Theol. prophet. par. 1. cap. 10.

An immethodicall discourse (though the materials of it may be precious) is but as a *heap*, full of confusion and deformity, the other, as a *Fabrick* or building, much more excellent both for *beauty* and *use*.

There might be divers kinds of Methods prescribed, according as mens own *fancies* and the variety of *subjects* and *occasions* shall require. But that which our gravest Divines by long experience have found most usefull is this of *Doctrine* and *Vse*.

This in the nature of it is very easie, and therefore most *naturall*, being *generally* appliable unto any subject. In the true *latitude*

titude of it, 'tis as full and *comprehensive* as any other, taking in all such notions as are any way usefull or proper. If the *branches* and gradations of it, 'tis very *Logicall*, putting homogeneous things together, handling generals first, and particulars after.

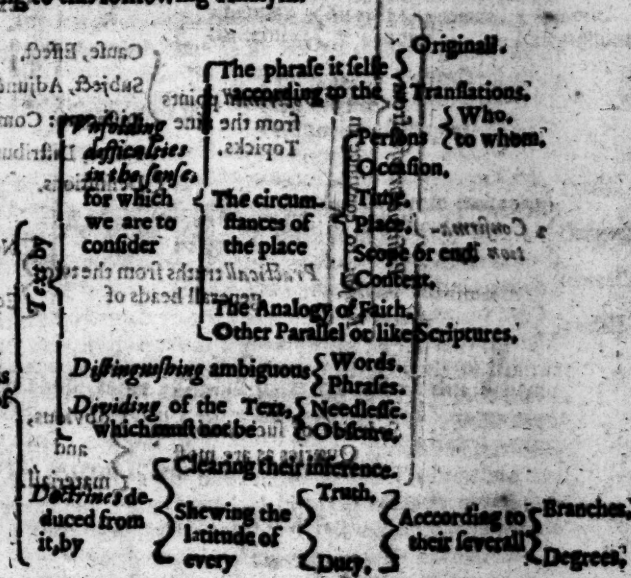
The principall scope of a divine Orator should be to

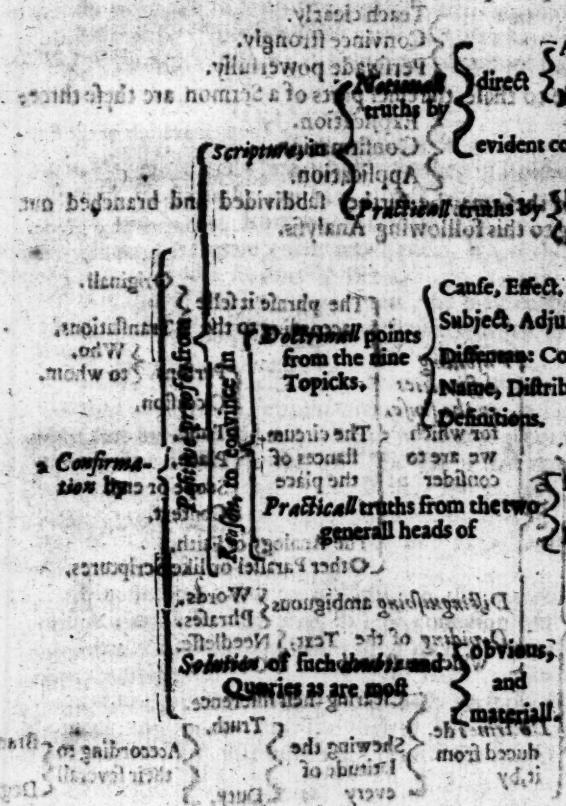
- Teach clearly.
- Convince strongly.
- Perswade powerfully.

Suteable to these, the chief parts of a Sermon are these three;

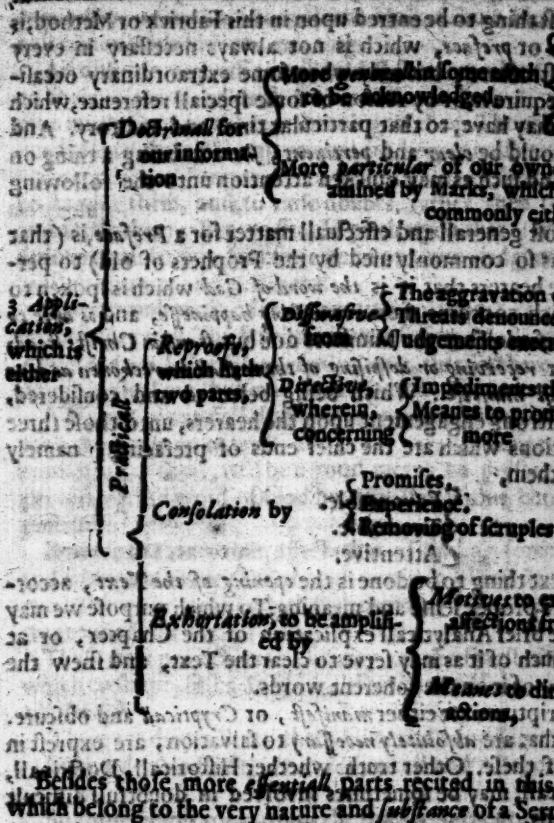
- Explication.
- Confirmation.
- Application.

Each of these may be further subdivided and branched out according to this following Analysis.




Scripture,
Naturall truths by
direct
Affirmation
Negation,
evident consequence.
Practicall truths by
precepts.
examples.
Doctrinall points from the nine Topicks,
Cause, Effect,
Subject, Adjunct,
Differences: Comparats,
Name, Distribution,
Definitions.
Practicall truths from the two generall heads of
Necessity,
Equity.
Solution of such doubts and Queries as are most
obvious,
and
materiall.

3. Applica-



Besides those more *essentiall* parts recited in this Scheme, which belong to the very nature and *substance* of a Sermon, there are other lesse *principall* parts also (not to be neglected) which concern the *externall forme* of it. Such as these:

- Preface.
- Transitions.
- Conclusion.

The first thing to be entred upon in this Fabrick or Method, is the Porch or *preface*, which is not always necessary in every common structure; but only when some extraordinary occasion does require it, or by reason of some speciall reference, which the Text may have, to that particular time and auditory. And then it should be *clear* and *pertinent*, *short* as being a thing on the by, and such as may quicken attention unto the following Discourse.

The most generall and effectuall matter for a *Preface*, is (that which was so commonly used by the Prophets of old) to perswade the hearers that it is *the word of God* which is spoken to them, which concerns their *everlasting happinesse*, and *is able to save their soules*; That the Ministers doe but *stand in Christs stead*; That our *receiving or despising of them shall be reckoned as done unto Christ himselfe*. Which being beleeved and considered, will be a strong engagement upon the hearers, unto those three qualifications which are the chief ends of prefacing, namely to make them,

Iames 1.21. 2 Cor. 5.20. Luke 10.16. 1 Thes. 4.8.

{ Favourable. / Teachable. / Attentive. }

The next thing to be done is the *opening of the Text*, according to its proper sense and meaning: To which purpose we may give some brief Analyticall explication of the Chapter, or at least so much of it as may serve to clear the Text, and shew the *dependence* of it on the coherent words.

All Scriptures are either *manifest*, or *Cryptical* and obscure. Matters that are *absolutely necessary* to salvation, are expresst in the first of these. Other truths whether Historicall, Doctrinall, or Practicall, may be sometimes involved in doubtfull difficult expressions.

In the unfolding of which, we must observe, that if the naturall and most obvious signification of the words, doe manifestly disagree with other perspicuous Scriptures, then we are to seek for some other meaning, which must always be consonant with the words and other circumstances of the place.

In the finding out of this, we are not so much to consult with our own fancies; for *no prophesie in Scripture is of any*

2 Pet. 1.20.

private

private interpretation, but with the Holy Ghost himselfe, who best understands his own meaning. Nehem. 8. 8.

All difficult expressions should first be examined according to their *originall* and most authentick *translations*, which will give much light to the true meaning of them. Though it will be needlesse to mention any various readings, translations, or interpretations of Scripture to a vulgar auditory, because it is apt to stagger them, and to raise doubts, rather then to confirme and settle them; But we should pitch upon that, which upon serious consultation, we conceive in our own judgements to be most congruous and pertinent.

The circumstances of the place will help much to illustrate any difficulty of it. The Rabbies have a saying, *Nulla est objectio in Lege, quæ non habet solutionem in latere*, that is, there is not any doubt in the Law, but may be resolved by the context.

We must be carefull that all our interpretations be agreeable with the Analogy of faith, and other parallel Scriptures. The consulting of these, will be a good means to preserve us from perverting the word of God by any dangerous hereticall imposition.

Beware of that vaine affectation of finding something new and strange in every text, though never so plain. It will not so much shew our *parts* (which such men aim at) as our *pride*, and wantonnesse of wit. Mr Reynolds Selfe-denyall.

These new projectors in Divinity are the fittest matter out of which to shape, first a *Scepticke*, after that a *Heretick*, and then an *Atheist*.

There are divers Texts that { Historicall and Literall. / Typicall and Allegoricall. } have a double sense,

So those places concerning the Brasen Serpent, *Numb.* 21. 9. *John* 3. 14. *Jonah* in the Whales belly, *Jonah* 1. 17. *Mat.* 12. 40. *Abrahams* two wives and sonnes, *Sarah* and *Isaac*, *Hagar* and *Ismael*, *Gen.* 21. *Galat.* 4. 22. The law concerning the muzeling the Ox that treads out the corne, *Deut.* 25. 4. 1 *Cor.* 9. 9. In all which there is some typicall allusion primarily intended.

Allegoricall interpretations may lawfully be used also, when there is no such naturall reference, but meerly a fitnesse by way

of similitude to illustrate any doctrine. Saint *Paul* gives example for this, 2 *Cor.* 3. 13, 15. *Ephes.* 5. 32.

But here we must observe these three qualifications; there must be, { *Rarità.* / *Concinnitas.* / *Vtilitas.*

1. We must use them *sparingly* and soberly.

2. They must be *short* and *pertinent*, not forced and farre fetcht.

3. They must be *usefull*, not for airy and unprofitable notions, being more proper for illustration then for proofe.

It will be a great helpe for the understanding of the books of Scripture, to know their severall times, references, and order.

The five bookes of *Moses* are as the first base, by which the whole frame of Scripture may be more easily apprehended.

The other *historicall bookes* that follow will explaine themselves. The *Psalmes* doe most of them, in their occasions and historicall grounds, referre to the bookes of *Samuel*.

The *Prophets* are ordinarily divided into three ranks, 1 Those that prophesied *before the captivity*, who referre to the history in the bookes of *Kings* and *Chronicles*, especially the second booke. 2 Those that prophesied *in the captivity*, concerning whose times, there is but very little mention in the Historicall parts of Canonicall Scripture. 3 Those that prophesied *after the captivity*, unto whom the history of *Ezra* and *Nehemiah* hath some reference.

And so in the New Testament, the *Epistles* doe many of them referre unto the story of the *Acts* of the Apostles.

As for the ranking and succession of the bookes in Scripture, they were not writ in the same order as they are placed. But they are set downe rather according to their *bulke* and largenesse, then their true *order*.

1 Those that were before the captivity are to be reckoned according to this succession,

In the year before Christ.

920 *Obadiah* } in the reigne of { *Ahab.* 1 *Kings* 18. 5.
840 *Jonah* }

Amos, *Vsiah*, *Hosea*, *Micah*, *Nahum*	in the dayes of *Vzziah*, *Iotham*, *Ahaz*, *Hezekiah*	780
Ioel, *Habakkuk*, *Zephaniah*, *Ieremiah*	about the time of *Manasseh*	700
	Iosiah	680
	Iehoiakim	610
2. In the captivity there prophesied *Ezekiel*, *Daniel*		580

3. From the returne out of captivity, till our Saviours coming is reckoned 559 yeares. About the 18 yeare of this began *Haggai*, and *Zechariah*, and not long after *Malachi*.

And so in the New Testament though the larger Epistles are placed first, yet they were not written so. 'Tis probable that they were composed according to this order,

	Since Christ.
1 *Thess.*	50
Romans. 1 *Corinth.*	55
1 *Tim.* 2 *Corinth.*	56
Titus.	57
2 *Thess.* *Philip.* *Coloss.* *Galat.* *Ephes.* *Hebr.* *Philemon.*	61
2 *Tim.*	64

So for the Canonicall Epistles, that of *James* is thought to be written first, then those of *Peter*, then *Jude*, and lastly *John*. *Lud. de Tena Isag.*

Thus likewise for other particular bookes, that of the *Psalmes*, some conceive that the 108. should be first, where *David* doth stirre up and prepare himselfe to this worke, of making psalmes: *O God, my heart is ready, I will sing and give praise.* And the 72. *Psalme* the last, because it concludes with this passage, *The prayers of* David *are ended.* The ordering of them is not *jure divino*, though it be of very great antiquity, for Saint *Paul* doth expresly quote *the second Psalme*, Act. 13. 33. *See Lud. Capelli Historia Apostol.*

The right apprehension of these generall notions concerning the proper times and order of severall bookes, may be one good helpe to the true interpretation of Scripture.

Next to the unfolding of any abstruse and difficult sense, we are

are to consider likewise, the very words and phrases, amongst which, if there be any *ambiguous*, they must be *distinguished* and applied according to their proper signification in the text; *Tropes* and *figures* being explained in their *naturall meaning*.

As for the *division* of the text, it will be needlesse, unlesse either the *explication of Termes*, or the *deduction of Doctrines* from the severall parts, doe require it. That common practice of dissecting the words into minute parts and inlarging upon them severally, is a great occasion of impertinency and roving from the chief sense.

The Text having been thus unfolded, the next thing to bee done is the inferring of *Observations* from it, which should always follow from the words by a strong Logicall consequence. The wresting of Scripture unto *improper truths*, may easily occasion the applying of them unto *grosse falshoods*.

These Observations may be of severall kinds,

either { Mediate and more remote. / Immediate and principall.

Of the first kind are such as are raised from the *occasion*, *coherence*, *manner*, *circumstances*, *order*, *denomination* of the text; As whether it be a precept, exhortation, threat, promise, petition, deprecation, similitude, &c. All which may afford severall hints of instruction, and are not to be passed over without notice. Though these points should be onely touched at *briefly* on the by; and those onely insisted upon *largely*, which we conceive to be most agreeable unto the principall immediate scope of the Holy Ghost in that Scripture.

And these observations must be laid down in the most easie perspicuous phrase that may be, not obscured by any rhetoricall or affected expressions; for if the hearers mistake in that, all that follows will be to little purpose.

The Doctrine being mentioned (if there be any necessity) we may briefly *clear the inference of it*, by shewing its necessary dependence on the text.

Then (if the matter be capable of it) we may further inlarge it in its severall *branches* and *degrees*, by shewing the full latitude and extent of every *truth* or *duty*.

The Text and the Doctrine being thus opened, we should in the

the next place descend to the confirmation of it. Remembring always to connect these severall parts by some plaine and briefe *transition*, that so the method may be the more perspicuous.

Now here are two sorts of proofes { Ours. / Others.

The *Quod sit*, and *Cur sit, that 'tis so*, and *why it is so*. The first is properly from *Testimony*, either { Divine. / Humane.

Divine Testimony is either from some Scripture { Precept. / Example.

1. For *Precepts*, it will be needlesse to heape up many proofs; But 'tis enough to suggest two or three of the most pertinent places, with some briefe explication of them.

2. For *Examples*, it is a rule, *exempla magis movent imperiti*. There may be much advantage in the inequality of examples: Lillies, Sparrowes, Pismires, Heathens. Testimonies of Fathers, Decrees of Councels, consent of Churches, Confession of adversaries, may all be of good use if they are sutable to the matter and auditory. Testimonies of Heathen men may bee proper to shew a truth agreeable unto naturall light. Rev. 2. 10.

Though Scripture can best informe us, what is true and false; yet humane Records can tell us what is new, and what is ancient.

But here we must be carefull that we doe not let *Hagar* the handmaid out-brave her Mistresse *Sarah*: that wee doe not preferre bleer-eyed *Leah* before beautifull *Rachel*. To stuffe a Sermon with citations of Authors, and the witty sayings of others, is to make a feast of vinegar and pepper, which may be very delightfull being used moderately as *sauces*, but must needs be very improper and offensive to be fed upon as *dishes*.

The *Reasons* of the Doctrine should be such as may *convince the judgement* concerning the reasonableness of any truth or duty, which are herein distinguishable from the *Motives*, belonging to the Application, because these refer properly to the convincing of the judgement, those to the *exciting of the affections*.

In *practicall* matters, the generall heads from whence the rea-

sons are deducible, are these two, 1 Necessity, 2 Equity; which are capable of very many subordinate branches.

In other *notionall* doctrinall points, the 9 Topicks, to which we are directed in *Logick* and *Rhetorick*, may be good helps for the invention of proper arguments.

When we have confirmed the Proposition by *positive proofs*, the next thing to be done is the removing of such *doubts* and *queries*, either from carnall reason, or ambiguous Scriptures, as are most naturally emergent, and proper.

Not that any evident position or consequence from Scripture does need all this proof in it self, but the better to instruct us in the agreement and harmony of sacred Writ, and the more powerfully to convince the judgement, which in some cases will be apt to find out shifts and evasions, whereby to delude it self and escape conviction, whereas we shall embrace any doctrine, with a stronger assent, and rest upon it with the whole bent of the affections, when it comes in upon us with a full stream of evidence. But here we are to remember that the too long insisting on a confessed truth is apt to nauseat and flat the attention.

Having thus passed over *the doctrinall part* in the *explication* and *confirmation* of the words, we are in the next place to descend unto the *application* of them, which is the life and soul of a Sermon, whereby these fat truths are brought home to a mans particular conscience and occasions, and the affections ingaged unto any truth or duty.

The Application is frequently mentioned by severall Authors, according to a double acception, sometimes it is taken more *strictly*, as it is distinguished from the Uses, and referres onely to those particular passages of them, which doe more especially concern the present time and auditory. Sometimes it is taken more *largely*, as it comprehends all the uses that are inferred from the doctrine. And so I understand it in this place.

In the inlarging of this we are to observe this caution, That the severall heads or uses we are to insist upon, must not here be handled, in a *generall notionall* way, as in the doctrinall parts, but in such a *home and applicatory* manner, as may have some

some peculiar reference unto the hearers.

The chiefe Rules or Canons that concerne this part are these two.

1. Every Scripture does affirm, command, threaten, not only that which is expressed in it, but likewise all that which is rightly deducible from it, though by *mediate consequences*.

2. An example hath the force of a rule. All of them *being written for our learning*. But then we must be carefull to examine and discern whether the example be *extraordinary* or *ordinary*, according to which the application must be properly made. 1 Cor. 20. 11.

The Apostle tells us that the whole Scripture is given by inspiration from God, and is profitable πρὸς διδασκαλίαν *for Doctrine*, πρὸς ἔλεγχον *for redargution*, πρὸς ἐπανόρθωσιν *for correction*, πρὸς παιδείαν *for instruction in righteousnesse, that the man of God may be perfect, being perfectly instructed in every good worke*, 2 Tim. 3. 16.

In that place all the uses to which Scripture may be applied, are briefly set down.

Application is either { Doctrinall, Practicall.

Doctrinall application, is for our information in some truth to be known or beleeved, which must follow from the doctrine before delivered and confirmed, by a naturall Logicall consequence, as that doctrine does from the text.

And this is of two kinds, { Didacticall. Elencticall.

1. *Didacticall*, in some positive truth, πρὸς διδασκαλίαν, which is commonly stiled, a use of *Information*, and should consist of such pertinent doctrinall truths, as will most properly follow from the Observation: In the deducing of these it would be an endlesse businesse to take in all those inferences that are remote or collaterall: But we should pitch upon some few that are more principall and immediate. Where those Logicall directions may be usefull, concerning the collecting, 1. Of a generall from a speciall, as *Rom.* 4. 3, 4. 2. The lesse from the greater,

as *Ioh.*10.25. *Rom.*8.32. 3 The greater from the less. 1 *Cor.*9. 9,10. 4 The Effect from the cause. *Heb.*2.8. 5 The Cause from the Effect, *Ioh.*6,45.&c.

2. *Elenchicall*, πρὸς ἔλεγχον, in some controverted point, which is usually called a Use of *confutation*, for the refuting of such erroneous positions as doe subvert the truth.

Where it will bee needlesse to raise up any old obsolete errors, as now lie dead and doe not trouble the Church: but we should take notice onely of such as being pertinent to the subject in hand, doe most infect the present times and places wherein we live.

And here we ought to be specially carefull that we manage these polemicall discourses, 1. With solid pressing arguments, making our answers as clear as the objections; for if these be plain, and those perplexed, in stead of confuting we shall rather confirm the error,

2. With much meeknesse and lenity in differences not fundamentall, 2 *Tim.*2.25. Soft words and hard arguments being the most effectuall way to convince.

Another part of this applicatory information may be for the discovery of our own *particular estate* and conditions, in regard of our *assent* unto any truth or *practice* of any duty, where wee are to try our selves by *marks* or *signes*, and these for the most part are in the nature of { Effects, Properties, } which are the surest demonstrations of the nature of any thing.

Practicall application is either, πρὸς { ἐπανόρθωσιν. παιδείαν.

1. For correction of manners, commonly stiled a Use of *Reproof*, terror, dehortation, to disswade and fright men from any sinfull course. In the urging of this, there is much prudence to be exprest in distinguishing betwixt sins of infirmity, and sins of wilfulnesse and frowardnesse; and accordingly proportioning the severity of our reproofs.

This is generally to be observed, that in all reprehensions, we must expresse rather our *love* then our *anger*, and strive rather to *convince* then to *exasperate*. Though, if the matter doe require any speciall indignation, it must be the zeale of a dis-

pleased

pleased friend, rather then the bitternesse of a provoked enemy. 'Tis too much levity to check men in an Ironicall getting way, and 'tis too much rashnesse to reprove men in a furious revenge-full manner.

This Use should be more especially directed against those particular sins of the times and places wherein we live. And because in it self, it may be very displeasing unto the guilty hearers, which will much prejudice the power and operation of it; we should therefore sweeten it by some gentle insinuations, wherein it might appear that it proceeds from our affection and care of their welfare. That there is a necessity of insisting upon it, both from our duties, and their danger.

The proper heads for amplification of this use are twofold, { Dissuasive. / Directive.

1. *Dissuasive* may have these three heads.

First, the *aggravation* of the sinne.

Secondly, the *threats* denounced against it.

Thirdly, the *judgements* executed upon it.

All which are further capable of many subordinate amplifications, by comparing one sinne with others that are like or lesse. By mentioning the evill effects, consequences, adjuncts, facility, or difficulty, indignity, or any other argument that may breed in us *shame* and detestation of the sin, *compassion* of our own soules, *repentance* for our offences past, and greater *vigilancy* for the future.

2. The *Directive* part, should mention the *impediments* that hinder, and such *means* or helps whereby we may be inabled to avoid and overcome any sin. 'Tis not enough for the Physitian to inveigh against the malignity or danger of a disease, but his chief care must be, to direct unto the remedy and cure of it. And for this the prescriptions must be various, according to the several kinds of offences. But this directive part is reducible also under the use of Exhortation onely here is the difference, that in this place it does properly belong to *Dissuasion*, in the other to *Perswasion*.

2. Παιδεία, or *Instruction in righteousnesse unto every good work*, may include { Consolation. / Exhortation.

1. A use of *Consolation* is, when we apply the comforts that

arise from any doctrine unto the particular state and consciences of our hearers. This is one main end of the Scriptures, which were written for our learning; *that we through patience and comfort of the Scriptures might have hope.* And it should be the speciall care of a Minister, to attend τῇ παρακλήσει, unto Consolation, (as that word may signifie) like a wise Physitian to apply *Lenitives* and *Cordials*, where the condition of the Patient does require it, as well as *Corrosives* and *Purges*.

Rom. 15. 4.

Isa. 40. 1.
1 Tim. 4. 13.

This use may be amplified by these three heads,

1. By the promises that are made in Scripture.
2. By the experience of others.
3. By removing of such doubts and scruples, as an afflicted soul might suggest.

In all afflictions whether outward or inward, we should endeavour to chear up the faith of the dejected hearer, by proposing sutable comforts, by raising his thoughts from *sense* to *faith*, from *present* things to *future*. Pressing upon him the consideration of Gods *wise providence*, by which all things are disposed for the best. His *sure promises* in Christ, by whom we may certainly enjoy plentifull redemption and eternall glory. And though for the *present* the way of piety may seem to be full of trouble and opposition, yet 'tis most safe in *the issue*, and the day of redemption does draw nigh, when those that are good shall be delivered from all their sufferings, and every man shall receive according to his works.

Eccles. 3. 11.
Rom. 8. 28.

2. *Exhortation*, is for the exciting and quickning of our affections unto any grace or duty. 'Tis so principall a part of Preaching, that *Act.* 13. 15. all that was to be spoken is called *Exhortation*. The chief end of an Orator is to perswade, (say the Philosophers) *Finis Oratoris est persuasio*. And therefore that Preacher, who in his discourses does onely flourish in generall notions, and does not drive at some particular argument, endeavouring to presse upon his auditory the *beliefe* or *practise* of some *truth* or *duty*, is like an unwise Fisher, who spreads his net to the empty aire, where he cannot expect any successe of his labours.

This use hath two common heads of amplification, { Motives, to perswade. Means, to direct.

1. Motives

1. *Motives* should be such, as doe most properly and powerfully worke upon the *affections*, and therefore are derivable from those two generall places, of

1. { *Benefit* in doing it. } { *Honestum.* *Laudabile.* / *Utile.* *Possibile.* / *Jucundum.* *Facile.* }
2. { Hurt or *Danger* in neglecting it. } { *Malum.* / *Inutile.* / *Molestum.* }

which are capable of very many subordinate branches, and these may sometimes be the more effectually prest, by adding to them some affectionate conjurements and obsecrations, like those of the blessed Apostle. *Ephes.* 4. 1. *I beseech you brethren by the mercies of God.* 2 Tim. 4. 1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead &c.* 1 Cor. 1. 10. Phil. 2. 1, 2.

2. *Means* or directions, should consist of such particulars, as may best conduce to the attaining of any *grace*, or the performance of any *duty*. And these may be either

1. *Generall*, as Prayer, seeking it from God who is the fountain of all good. Setting apart some solemn time for our more particular enquiry after it. Improving our abilities and opportunities to this purpose, &c.

2. More *Special*, according as the nature of severall subjects shall require, and Scripture or experience direct.

These are the chief Uses to which Scripture may be applied. They are frequently mentioned under more and different names, but they are all reducible to these heads: it is not necessary they should be all insisted upon in every Sermon, but onely such of them as may be most *suitable* to the text, and *seasonable* to the time and auditory.

The *Conclusion* should consist of some such matter as may engage the hearers to a serious *remembrance* and *consideration* of the truths delivered, that they may revolve upon them and be carefull to renew that impression which has thereby been made upon their souls by conference and meditation. To which purpose, as the *milder affections*, [illegible] doe best sute with the *introduction*, which must insinuate into the love and attention

attention of the hearers, so τὰ πάθη, more *eager and vehement affections* will best become the *conclusion*, as supposing then that we have wonne the cause we did contend for, convinced and perswaded the auditory beyond all opposition.

And therefore here it will be proper to recapitulate some of the most effectuall arguments, which may leave the hearers moved and stirred up in their affections.

Thus much briefly concerning the most easie *method* and true *logick* of a Sermon, which was the first thing proposed to be discussed, and being rightly understood, may be a very great help to facilitate this service of Preaching.

The next generall head to be insisted upon is, concerning the invention of *matter*, where there are two things considerable,

1. The seasonablenesse of it to the time and auditory.
2. The pertinency of it to the text, or subject we are to treat of.

The first of these must bee left to the prudence of the Minister in distinguishing of times and emergencies, in applying himselfe to the severall conditions and necessities of his hearers, whether they are to bee taught and instructed in some necessary *truth*, or to be *excited* unto some necessary *duty*; To which purpose he must consider, whether the generality of his hearers bee either *ignorant* or *knowing*, whether *enemies* to Religion, or *Professors* of it, whether meerly *formall*, or truly *pious*, whether more *chearefull* and zealous, or more *cold* and sluggish: According to which variety, his Doctrine and expressions must be variously suited. To use the same matter and manner in all auditories, is as if a Shoo-maker should make all his ware of an equall size for children and men, great and little, there being as much difference betwixt the inward gifts and necessities, as betwixt the outward statures. As in other invitations we carve that to the guests, which is most sutable to their severall palats and appetites: So in these spirituall feasts, we should be carefull to fit our preparations unto the capacity and edification of the hearers. This is the meaning of the Holy Ghost, ὀρθοτομεῖν τὸν λόγον, *rightly to divide the word of truth*, when like a faithfull *Steward* he does proportion his dispensations according to the exigencies of the *Family*, when like a wise *Physician* he does fit his prescriptions according to the

Luke 12.42.

severall

severall necessities of his *Patients*. This is to have *the tongue of the Learned, which knows how to speak a word in due season*? Isay 50. 4.

2. The matter must be *pertinent and naturall* unto the subject we are to insist upon; for want of skill in the invention of this, many men, (especially young beginners) are very apt to complain of much dryness and slowness in their composures, and to take any hint of flying out into impertinent amplifications, not being able to inlarge themselves and keep close to their Text. 2.

Now there is a threefold remedy against this:

Prayer.
Reading.
Meditation.

By the first we must be prepared and directed, both in our judgements and affections. By the second we may inform and furnish our selves with materials. By the third we may digest them into the most proper way for the edification of others. *Lectio inquirit, oratio postulat, meditatio invenit, contemplatio degustat*, (saith a Father,) Prayer does desire, reading does enquire, study and meditation do discover and digest. *August. de Scr. in parad. cap. 2.*

1. *Prayer*. That God would direct and inable us for the particular service that lies upon us. It was a usuall saying of *Luther*, *Benè orasse est benè studuisse*; He always found himself in best temper for study, when he had first composed his thoughts, and raised up his affections by prayer: And certainly the weightinesse of the service may justly deserve this preparation. For if Queen *Esther*, if *Nehemiah*, being to speak unto an earthly King for the temporall safety of their people, did first prepare themselves this way, much more then should Ministers, who are to be Embassadors from the great God concerning that weighty businesse of mens eternall salvations.

2. *Reading*. It was the Apostles advice to *Timothy*, 1 *Tim.* 4. 13. *Give attendance to reading*. And he sayes, that it is the study of the Scriptures, that must make *the man of God perfect, thoroughly furnished*, 2 *Tim.* 3. 17. If this were necessary in those Primitive times, when men were extraordinarily inspired with speciall gifts, much more now, when we cannot expect any im-

mediate infusion, but must apply our selves unto the naturall proper means of attaining any ability.

3. *Meditation* and study, 1 *Tim.* 4. 15. *Meditate on these things*, give thy self wholly to them; *in illis esto*, *Be in them*, which phrase implies much intention and industry in our studies. *Demosthenes* would have such a one branded for a pernicious man to the Common-wealth, who durst propose any thing publikely which he had not before-hand seriously pondered. What impudence is it then in the great businesse of salvation, when a man appears before the Church, Angels, God himselfe, to discourse in a loose irreverent manner, so as to nauseate and flat the devotion, and attention of the hearers, to prostitute the esteem and authority of that sacred ordinance.

Nic. Hemming. *De pastore.* Let such rash persons consider, *Qualis sit res ovile Christi, quam pulchra & Deo grata sit ecclesia Christi societas, in cujus medio Dominus ille est, cui sol & luna famulantur, cui adsunt ministri ejus millia millium & decies centena millia; Quanta nulla est regnum Christi erigere, & Satanæ palatia demoliri, &c.*

But now because amongst those helps of invention which fall under the rules of art, this of *reading* is one of the principall, therefore it will deserve a more large and particular consideration.

There are two things which in our reading and study may be of great advantage. 1. Good Books. 2. A right Method and series of matter to be first and most exactly inquired into.

There is no externall help more effectual to direct a man unto pertinent usefull matter, upon all subjects and occasions, then a *well contrived Library*, wherein upon any exigent doubt or difficulty, he may have recourse unto the advice of other grave and learned men, who (it may be) have bestowed a great part of their time and study, in the resolution of that particular businesse which he hath occasion to inquire into.

There are many men whose naturall parts would extremely improve and grow very eminent, if they had but the knowledge and help of such Authors, as are most suitable to their genius and imployment, whereas on the other side their abilities are much damped and kept low, whilest they are confined onely to a scant ill chosen Library.

There

There is as much art and benefit in the right choyce of such Books with which we should be most familiar, as there is in the election of other friends or acquaintance with whom we may most profitably converse.

And this knowledge of Books, as it is in it selfe a very *specious* part of learning, making oftentimes more pompous shew then the knowledge of things, so is it likewise of very *great use* and advantage. For the attaining of this, the most proper effectuall way is by our own study and experience in the works of severall Authors; But because that is a businesse of vast industry and much time, scarce consistent with the frequent returnes of publike service required of a constant Preacher, unlesse he be before-hand qualified for this, by his education and leisure at the *University*; therefore there is another help to expedite our enquiry in this kinde, namely, the perusall of such Books as doe give a particular account of all Authors, the *times* when they lived, the *Workes* they have published, with the severall *subjects* they have insisted upon; Their *Editions, Translations, corruptions*, their esteem and authority; of which kinde there are severall Writers both Protestants and Papists. Such are these Discourses:

Pauli Bolduani *Bibliotheca Theologica.*
Georg. Draudii *Bibliotheca Classica.*
Eusebius *de Scriptoribus Ecclesiasticis.*
Gesneri *Biblioth. cum* Simleri *supplemento.*
Hieronymus *de Scriptoribus Ecclesiast.*
Johan. Molani *Biblioth. Materiarum.*
Photii *Biblioth.*
Possevini *Apparatus sacri.*
Sexti Senensis *Biblioth.*
Trithemius *de Scriptoribus Ecclesiasticis.*
Dav. Tossani *Synopsis de patribus.*
Gilberti Voetii *Biblioth. Theolog.*

Amongst whom there are some that go by an alphabeticall order of the *Authors names*, as *Photius, Sextus Senensis, Possevine, &c.* Others observe an Alphabeticall order in setting down the severall *matters* and *subjects* they insist upon, as *Bolduanus, Draudius, Gesner, &c.* So that if a man would know either what *subject* any particular Authors have treated upon, or what *Au-*

thors have treated particularly upon any subject, he may in them see references to this purpose.

These are esteemed the most advantageous helps for the understanding of Books in generall; but more particularly the Authors which are most proper and usefull for the study of a Divine, are reducible to these three heads.

Those which concern the study either of { Scripture. / The Body of Divinity. / Antiquity.

The understanding of *Scripture* being one of the chief businesses of a Minister to which all his other studies are subordinate; 'Tis to be supposed therefore in the first place that he is provided with the Old and New Testaments, both in their *originalls* and most authentick *Translations*.

Next to these there are other Discourses that in their severall kindes may be very usefull. Amongst these some are { 1. Preparatory. / 2. Principall and more direct.

1. Those may be styled *Preparatory*, which lay down rules and directions for the profitable reading, and right interpretation of Scripture; such as these.

Ferdin. *de* Escalante, *Clypeus Concionatorum.*
Wolfang. Franzius *de Interp. S. Script.*
Salom. Glassii *Philologia sacra.*
And. Hyperius *de S. Script. Lectione.*
Flacii Illyrici *Clavis Scripturæ, pars secunda.*
Io. Euseb. Nierembergius *de origine Scripturæ.*
And. Rivet. *Isagoge.*
Nicol. Serrarii *Prolegom. Biblica.*
Ludov. de Tena *Isagoge.*
Michaelis Waltheri *officina Biblica.*

2. The Books that do more *principally* and directly tend to make a man a good Textuary may be reckoned up under these three heads: { 1. Concordances. / 2. Commentaries. / 3. Reconcilers.

1. Con-

1. *Concordances* are of very great use, both for the unfolding of difficult Texts, by referring to parallel Scriptures, and to inlarge upon any theme with the most proper quotations, as also for the directing of us unto such Texts of which we have onely some confused imperfect remembrance.

These are of two kindes, for { Words, Things.

Concordances for *words* are those which reckon up the severall places wherein such a word is mentioned.

These are either for the
- originall
  - Old Testam. { Hebrew. *Buxtorfius.* Chaldee, in some places of *Daniel*, and *Isaiah*. *Martin. Trostius.*
  - New Testament in Greek. *Hen. Stephanus.*
- Translations
  - Old Testament into Greek by the Septuagint. *Conrad. Kircherus.*
  - New Testament into Syriack. *Mart. Trostius.*
  - Both into { Latine. *Hen. Stephanus.* English. *Cotton. Newman.*

A Concordance of *things* does summe up all the pertinent Scriptures unto any particular head or common place, which drive at the same sense, though it may be of different words. Some of these are in *Latine*, as.

Allotti *Thesaurus*,
Berchorii *index moralis*,
Pet. Eulardi *Concordantiæ morales*.
Dan. Tossani *Index*,
Georgii Viti *Doctrinale Bibliorum*.

There are some others of this kinde in our *English* Tongue:

M. Bernards *Thesaurus Biblicus*.
Clarks *Holy Oyle*.
Wilsons *Dictionary*.

Unto these may be added those Treatises that handle the severall acceptions of words and phrases in Scripture: as

Flacii Illyrici Clavis Scripturæ.
M Leigh's *Critica Sacra*.
Marlorati *Enchiridion*.

Commentators are either upon some particular { Matter. / Books.

Those I style Commentators upon *matter* who doe insist upon the explaining of some peculiar subject, dispersedly contained in the severall parts of Scripture. Such are those that handle,

Scripture Philosophy, as,

Valesius *de sacra Philosophia.*
Levinus Lemnius *de Plantis sacris.*
Franc. Rueus *de Gemmis sacris.*
Wolf. Franzius *Hist. Animalium Sacr.*
Joan. Bastamantius *de Animalibus S. Scripturæ.*

Scripture Chronology, as,

Hen. Alstedii *Chronologia sacra.*
Hugh Broughtons *Consent.*
Laur. Codomanni *Annales S. Scripturæ.*
Sr. Walter Raleighs *History.*
Jac. Saliani *Annales, à Creatione ad Christum.*
Jos. Scaliger *de Emendatione Temporum.*

Scripture Geography, or Topography, as,

Jo. Adamannus *de situ terræ sanctæ.*
Christ. Adricomii *Theatrum terræ sanctæ.*
David Chytræi, { *Itinerarium* / *Chronicon* } *totius S. Script.*
The Travels of the Patriarchs.

Scripture Measures and Weights, as,

Boizardus.
Dav. Chytræus.
Rob. Cenalis.
Pet. Ciaconius.
Epiphanius.

Hultius

Hultius.
Johan. Mariana.
Orthon.

The Proverbiall expreſſions either uſed or alluded to in Scripture, or *Adagialia Sacra*, &c.

Martin Delrius.
Johan. Drusius.
Andreas Schottus.
Joach. Zehner.

The Allegories in Scripture.

Iſidor. Hiſpanenſis *de Alleg.*
Hieron. Laureti *Silva Alleg. totius Scripturæ.*
Ottomarus Luſcinius.
Roberti Holcat *Alleg. utriuſq; Teſtamenti.*

The Schemes, and Tropes uſed in Scripture.

Beda.
Caſſiodorus.
Flacius Illyricus, *in parte ſecunda.*
Barthol. Weſthemeri *Tropi inſigniores in utroq; Teſtamento.*

There might be divers other the like ſubjects inſtanced in, but theſe are ſome of the chiefe: Now in all difficulties that referre to any of theſe heads, a man may expect more full ſatisfaction from thoſe Authors that *purpoſely* inſiſt upon them, then from others who doe more *promiſcuouſly* comment at large.

Commentators upon the Books of Scripture are very numerous, and of various kindes: I ſhall mention onely ſome of thoſe whoſe names are moſt common and moſt eminent.

See many other Commentators mentioned in *Poſſevin, Draudius, Schottus. Beſoldus*, The Oxford Catalogue.

Upon the whole Bible.

ENgliſh Annotat.
Hugo Cardinalis.
Deodate Annot.
Hugo Grotius.
Jo. de la Haye.
Nicol. Lyranus.
Marianus.
Steph. Menochius.
Conrad. Pellicanus.
Piſcator.
Erasm. Sal.
Jacob. Tirinus.

On

On the Pentateuch.

Hen: Alstedius.
Benedict: Aretius.
Henry Ainsworth.
Iac: Bonfrerius.
Io: Brentius.
Tho: de Vio Cajetanus.
Iohan: Calvinus.
Seraph: Cappo à Porrecta.
Catena Veterum.
David Chytraus.
Ioh: Drusius.
Paulus Fagius,
Ferus.
Gregorius Magnus.
Arth: Jackson.
Cornel. à Lapide.
Oleaster.
Fab: Paulutius.
Piscatoris Quæstiones.
August: Steuchus Eugubinus.
Theodoret.
Tostatus.

On Genesis.

Thom: Aquinas.
Augustinus.
Io: Chrysostom.
Cyrillus Alexan.
Mart: Delrio.
Benedict: Fernandez.
Io: de la Hay.
D. Hieronymus.
Mart: Lutherus.
Aug: Marloratus.
Pet: Martyr.
Wolf: Musculus.
Ioh: Mercerus.
Marinus Mersenius.
Origenes.
David Pareus.
Ben: Pererius.
And: Rivet.
Victorin: Strigelius.
An: Willet.
Lod: Tscella.
Hulder: Zuinglius.

Vpon Exodus.

Io: de la Hay.
Jansenius in 15. prior cap.
Arth: Lake *in cap. 19.*
Lorinus.
Christoph: Pelargus.
Balthasar Pacæus.
in 15. p. cap.
Benedict. Pererius. in 15. p. cap.
And: Rivet.
An: Willet.
Hulder: Zuinglius.

On Leviticus.

Cyrillus Alexand.
Io: Lorinus.
Origenes.
Christoph: Pelargus.
Pet: Serranus.
An: Willet.

On Numbers.

Guil: Atterfoll.
Francis: Iunius.
Iohan: Lorinus.
Origenes.
Christ: Pelargus.

On Deuteronomy.

Ioh: Lorinus.
Mart: Luther.
Christoph: Pelargus.
August: de Quiros.
Io: Wolfius.

On Iosuah:

Augustinus.
Bonfrerius.
Brentius.
Caietanus.
Calvinus.
Carthusianus.
Chytraus.
Drusius.
Io: Ferus.
Arth: Jackson.
Lavaterus.
Io: Mayer.
And: Masius.
Cosm: Magalianus.
Arias Montanus.
Origenes.
Nicol: Serrarius.
Rupertus.
Theodoret.
Tostatus.
Hugo de S. Victore.
Ioh: Wolfius.

On Iudges.

Augustinus.
Iac: Bonfrerius.
Io: Brentius.
Mart: Bucer.
Tho: de Vio Caietanus.
Chytræus.
Io: Drusius.
Io: Ferus.
Ludo: Lavater.
Io: Mayer.
Pet: Martyr.
Arias Montanus.
Cosma Magalianus.
Pellicanus.
Rich: Rogers.
Nic: Serrarius.
Theodoret.
Tostatus.
Hugo de S. Victore.

On Ruth.

Gab: Acosta.
Ven: Beda.
Iac: Bonfrerius.
Io: Brentius.
Tho: à Vio Caietanus.
Chytræus.
Ioh: Drusius.
Lud: Lavater.
Io: Mayer.
Pellicanus.
Gasp: Sanctius.
Nic. Serrarius.
Torshell.
Tostatus.
Theodoret.
Hugo de S. Victore.

On Samuel.

Io: Brentius.
Tho: de Vio Caietanus.
Io: Calvinus.
Dion: Carthusianus.
Ioh: Drusius.
Hieronymus.
Pet: Martyr.
Mendoza.
Io: Mayer.
Origenes.
Pellicanus.
Nic: Serrarius.
Gasp: Sanctius.
Victor: Strigelius.
Theodoret.
Tostatus.
Hugo de S. Victore.
An: Willet.

On the Kings.

Io: Brentius.
Caietanus.
Carthusianus.
Io: Drusius.
Pet: Martyr.
Jo: Mayer.
Origenes.
Pellicanus.
Nic: Serrarius.
Gasp: Sanctius.
Victor: Strigelius.
Theodoret.
Tostatus.
Hugo de S. Victore.

On the Chronicles.

Caietanus.
Carthusianus.
Hieronymus.
Lud: Lavater.
Jo: Mayer.
Nic: Serrarius.
Gasp: Sanctius.
Theodoret.
Tostatus.

On

On Ezra.

Ven: Beda.
Io: Brentius.
Caietanus.
Lavaterus.
Io: Mayer.
Gasp. Sanctius.
Hugo de S. Victore.

On Nehemiah.

Beda.
Brentius.
Caietanus.
Ferus.
à Lapide.
Lavaterus.
Io: Mayer.
Mr Pilkinton.
Nic. Serrarius.

On Esther.

Brentius.
Caietanus.
Drusius.
Io: Fevardentius.
Lavaterus.
Io: Mayer.
Pet: Merlinus.
Rabanus Maurus.
Nic. Serrarius.
Gasp: Sanctius.

On Iob.

Ambrosius.
Tho: Aquinas.
Augustinus.
Beda.
Ioh: Bolducus.
Io: Brentius.
Ioh. Calvinus.
Iosi. Caryl.
Catena 24. Grec. Doct.
Io: Cocceus.
Io: Drusius.
Iac Ferus.
Gregorius Mag.
Lud: Lavaterus.
Io: Mercerus.
Pet. Merlinus.
Origenes.
Io: de Pineda.
Ang: Stenchus Eugubinus.
Gasp: Sanctius.

On the Psalmes.

Ant: Agelius.
Hen: Ainsworth.
Alex: de Ales.
Amesius.
Tho: Aquinas.
Augustinus.
Beda.
Bellarminus.
Fred: Baldvinus.
Bonaventura.

Bucerus.
Caietanus.
Calvinus.
Carthusianus.
Catena Grec. Doct.
Euthymius.
Eusebius Cæsariensis.
Io: Foord.
Gilb: Genebrardus.
Gregorius M.
Gregorius Nissenus.
Hieronymus.
Corn: Iansenius.
Pet: Lombardus.
Io: Lorinus.
Mollerus.
Marloratus.
Ar: Montanus.
Wolf: Musculus.
Mus.
Rob. Rollocus.
Abra: Scultetus.
Theodoretus.

On the Proverbs.

Ro: Baynus.
Ven: Beda.
Caietanus.
Tho: Cartwright.
Io: Dod.
Hieronymus.
Rob: Holcot.
Iansenius.
Iermin.
A Lapide.
Lud: Lavater.
Luther.
Melancton.
Io: Mercerus.
Salazar.

On Ecclesiastes.

Beda.
Bonaventura.
Io: Brentius.
Hugh Broughton.
Tho: Cartwright.
Caietanus.
Io: Ferus.
Tho: Granger.
Hieronymus.
Iansenius.
Lavaterus.
Lorinus.
Lutherus.
Mercerus.
Melancton.
Will: Pemble.
Io: de Pineda.
Fra: Sanchez.
Serrarius.
Tollenarius.
Hugo de S. Victore.

On the Canticles.

Hen: Ainsworth.
Hen: Alsted.
Anselmus.
Tho: Aquinas.

Pet:

Pet: Arboreus.
Beda.
Bernardus.
Tho: Brightman.
Carthusianus.
Catena Gra: Patrum.
Io: Cotton.
Mart: Delrius.
Mich: Ghisler.
Gregorius M.
Gregorius Nissen.
Hieronymus.
Lutherus.
Io: Mercerus.
Origenes.
De Ponte.
Gasp. Sanctius.
Paulus Sherlogus.
Theodoretus.

On Isaiah.

Tho: Aquinas.
Did: Alvarez.
Beda.
Io: Brentius.
Hen: Bullingerus.
Caietanus.
Calvinus.
Cyrillus Alex.
Euseb: Cæsari.
Hieronymus.
Cor: à Lapide.
Lutherus.
Marloratus.
Hen: Mollerus.
Wolf: Musculus.
Mich: de Palacio.
Hect: Pintus.
August: de Quiros.
Gasp: Sanctius.
Abra: Scultetus.

On Ieremiah.

Tho: Aquinas.
Io: Brentius.
Io: Calvinus.
A Castro.
Pet: à Figueiro.
Mich: Ghislerius.
Hieronymus.
A Lapide.
Maldonatus.
Origenes.
Sanctius.
Theodoretus.

On the Lamentations of Ieremiah.

Gab: Aceita.
Tho: Aquinas.
Bonaventura.
Broughton.
Ioh. Calvinus.
Mart: Delrius.
Ferus.
Pet: à Figuiro.
Hieronymus.
Cor: à Lapide.
Io: Maldonatus.
Pet: Martyr.

Melancton.
Origenes.
Hector Pintus.
Gaspar Sanctius.
Theodoret.
Dan: Tossanus.
Hugo de S. Victore.
Huldr: Zwinglius.

On Ezekiel.

Calvinus.
Carthusianus.
Georgius Mug.
Hieronymus.
Iunius.
A Lapide.
Lavaterus.
Maldonatus.
Origenes.
Hector Pintus.
Amand: Polanus.
Pellicanus.
Gasp: Sanctius.
Pet: Serranus.
Theodoretus.
Villalpandus.
Steph: Zegedinus.

On Daniel.

Hen: Alfred.
Tho: Aquinas.
Broughton.
Bullingerus.
Calvinus.
Carthusianus.
Hieronymus.
Fran: Iunius.
Cor: à Lapide.
Lutherus.
Maldonatus.
Melancton.
Parker.
Ben: Pererius.
Hect: Pintus.
Amand. Polanus.
Rollocus.
Sanctius.
Theodoretus.
Io: Wigandus.
An: Willet.

On the 12 *minor* Prophets.

Beda.
Calvinus.
Carthusianus.
Cyrillus Alex.
Drusius.
Steph: Fabritius.
Pet: à Figueiro.
Hieronymus.
Hemmingius.
Cor: à Lapide.
Arias Montanus.
Fran: Ribera.
Gaspar Sanctius.
Ioh: Tarnovius.
Theodoretus.

On

On Hosea.

Jo: Brentius.
Hieron: Guadalupensis.
Lutherus.
Jo: Mercerus.
Hen: Mollerus.
Da: Pareus.
Am: Polanus.
And: Rivet.
Theophylactus.
Hieron: Zanchius.

On Joel.

Iohan: Faber.
Lutherus.
Mercerus.
Pareus.
Hugo de S. Victore.

On Amos.

Io: Brentius.
Lutherus.
Io: Mercerus.
Pareus.
Mat: Quadrarius.
Ruffinus.

On Obadiah.

Mar: Lutherus.
Mercerus.
Io: Reinoldus.
Hugo de S. Victore.

On Ionah.

Bp Abbot.
Gab: Acosta.
Pet: Baro.
Io: Brentius.
Jo: Fevardentius.
Fran: Iunius.
Bp King.
Lutherus.
Io: Mercerus.
Io: Treminius.
Theophylactus.

On Micah.

Io: Brentius.
Da: Chytraeus.
Lutherus.

On Nahum.

Da: Chytraeus.
Ludo: Crocius.
Lutherus.
Hector Pintus.
Theophylactus.
Io: Winkelmannus.

On

On Habakkuk.

Chytraus.
Lutherus.
Theophylactus.
Winkelmannus.

On Zephaniah.

Martin: Bucerus.
Lutherus.
Io: Winkelmannus.

On Haggai.

Frid: Baldvinus.
Io: Ecchius.
Phil: Melancton.
David Parens.
Winkelmannus.

On Zechariah.

Frid: Baldvinus.
Da: Chytraus.
Lutherus.
Phil: Melancton.
Will: Pemble.
Io; de Reyvoes.

On Malachi.

Gab: Acosta.
Frid: Baldvinus.
Da: Chytraus.
Melancton.
Hen: Mollerus.
Amand: Polanus.
Aug: de Quiros.
Rich: Stock.
Winkelmannus.

Upon the New Testament.

Ben: Arretius.
Theod: Beza.
Tho: Cartwright.
Carthusianus.
Drusius Annot.
Erasmus.
Fulke.
Gregorius M.
Heinsius.
Fla: Illyricus.
Cor: à Lapide.
Marloratus.
Zach: Mutheus.
Alph: Salmeron.
Dan: Tossanus.

Upon the 4 Gospels.

Tho: Aquinas.
Ben. Arretius.
Augustinus.
Sebast: Barradius.

On

Io: Brentius.
Luc: Brugenſis.
Mart: Bucerus.
Cajetanus.
Calvinus.
Cartwright.
Chemnitius.
Catena Aurea.
Ad: Contzen.
Io: Gerſon.
Nic: Gorranus.
Hieronymus.
Cor: Ianſenius.
Maldonatus.
Jo: Mayer.
Arias Montanus.
Aloyſius Novarinus.
Guido de Perpiniano.
Rupertus.
Alphon: Salmeron.
Scultetus.
Theophylactus.
Dan: Toſſanus.
Io: Trap.
Hugo de S. Victore.

On Matthew.

Anſelmus.
Aquinas.
Alphon: Avendanus.
Auguſtinus.
Ferus.
Rod: Gualtherus.
Claud: Guilliaudus.
Hieronymus.
Hilarius.
Phil: Melanction.
Melo.
Muſculus.
Aloyſ. Novarinus.
Origenes.
Pareus.
A Ponte.
Rob: Stephanus.
Sibelius.
Dan: Toſſanus.
Toſtatus.
Ward.

On Mark.

Albertus M.
Beda.
Lamb: Daneus.
Io: Gerſon.
Angel del Pas.
Rob: Stephanus.
Io: Winkelmannus.
Vitale Zuccola.

On Luke.

Ambroſe.
Beda.
Bonaventura.
Catena Grac: Pat:
Iſid: Clarus.
Hier: Guadalupenſis.
Gaſ: Melo.
Origenes.

Rob: Stephanus.
Did: Stella.
Fran: Tollet.
Vit: Zuccolo.

On John.

Aquinas.
Bonaventure.
Catena Gr: Patrum.
Chrysostomus.
Cyrillus Alex:
Hemingius.
Io: Ferus.
Lutherus.
Melancton.
Musculus.
Origenes.
Hieron. Osorius.
Michael de Palatio.
Ben: Pererius.
Chr: Pelargus.
Ribera.
Rob: Rollocus.
Fran: Tollet.
Paul: Tarnovius.

On the Acts.

Dan: Arcularius.
Beda.
Brentius.
Bullingerus.
Caietanus.
Calvinus.
Catena Vet: Pat:
Chrysostomus.
Ioach: Camerarius.
Io: Ferus.
Gregorius M.
Rod: Gualtherus.
Nic: Gorranus.
Cor: à Lapide.
Lorinus.
Malcolm.
Io: Mayer.
Aloys: Novarinus.
Oecumenius.
Alph: Salmeron.
Tho: Stapleton.
Theophylactus.
Dan: Tossanus.
Ioh: Trap.

Upon the Epistles.

Ambrosius.
Anselmus.
Aquinas.
Beda.
Bullingerus.
Caietanus.
Calvinus.
Chrysostomus.
Dav: Dickson.
Guil: Estius.
Nic: Gorranus.
Rod: Gualtherus.

Ben:

Ben: Iustinianus.
And: Hyperius.
Cor: à Lapide.
Pet: Lumbardus.
Jo: Mayer.
Musculus.
Oecumenius.
Beat: Remigius.
Theodoretus.
Theophylactus.
Dan: Tossanus.
Hugo de S. Victore.
Conrad: Vorstius.

On the Epistle to the Romans.

Augustinus.
Frid: Baldvinus.
Io: Brentius.
Mart: Bucerus.
Adam: Contzen.
Io: Ferus.
Marcil: Ficinus.
Gomarus.
Pet: Martyr.
Phil: Melancton.
Wolf: Musculus.
Origenes.
Da: Pareus.
Ben: Pererius.
Rob: Rollocus.
Ab: Scultetus.
Dominic: Soto.
Stapleton.
Fran: Tollet.
And: Willet.
Wilson.

On the Epistles to the Corinthians.

Frid: Baldvinus.
Pet: Martyr in Prim:
Phil: Melancton.
Wolf: Musculus.
Tho: Morton in Prim:
Dav: Pareus.
Gul: Sclater.
Tho: Stapleton.
Geor: Wenrichius.

To the Galatians.

Augustinus.
Frid: Baldvinus.
Io: Brentius.
Lutherus.
Musculus.
Da: Pareus.
Will: Perkins.
Rob: Rollocus.
Adam Sasbout.
Io: Wigandus.
Io: Winkelmann.

To the Ephesians.

Paul Bain.
Frid: Baldvinus.

Mart: Rucerus.
Lud: Crocius.
Lubinus.
Muſculus.
Ang: de Quiros.
Rob: Rollocus.
Adam Sasbout.
Ab: Sculteius.
Hieron: Zanchius.
Geor: Weinrichius.

To the Philippians.

Hen: Airay.
Frid: Baldvinus.
Io: Brentius.
Gomarus.
Lubinus.
Muſculus.
Ad: Sasbout.
Io: Au: Velaſquez.
Hieron: Zanchius.

To the Coloſſians.

Frid: Baldvinus.
Nic: Bifeild.
Tho: Cartwright.
Io: Davenant.
Ed: Elton.
Melancton.
Muſculus.
de Quiros.
Rollocus.
Sasbout.
Hieron: Zanchius.

To the Theſſalonians.

Gomarus.
Io: Iewel in Prim.
Muſculus.
Rollocus.
Will: Sclater.
Pet: Stenartius.
Zanchius.
Zuinglius.

To Timothy.

Alex: Ales.
Frid: Baldvinus.
Lamb: Danæus.
Claud: Eſpencæus.
Ant: Fayus.
Coſma Magalianus.
Melancton.
Muſculus.
Ad: Sasbout.
Ab: Sculteius.
Lud: Soto-Maior.

To Titus.

Alex: Aleſius.
Lud: Crocius.
Claud: Eſpencæus.
Coſ: Magalianus.

Ad: Sasbout.
Ab: Sculteetus.
Lud: Soto-Maior.
Tho: Taylor.

To Philemon.

Atterſol.
Brentius.
Danaus:
Dan: Dyke.
Fran: Fevardentius.
Gomarus.
Phil: Parens.
Ab: Sculteetus.

On the Hebrews.

Da: Dickſon.
Io: Gerardus.
Gomarus.
An: Hyperius.
Polyc: Lyſcius.
David Parens.
Mich: de Palatio.
Fran: Ribera.
Sasbout.
Sculteetus.
Ludov: de Tena.

On the 7 Canonicall Epiſtles.

Hen: Alſtedius.
Tho: Aquinas.
Beda.
Bullingerus.
Caietanus.
Calvinus.
Eſtius.
Faber Stap.
Nic: Goran.
Rod: Gualtherius.
Nic: Hemmingius.
Cor: à Lapide.
Salmeron.
Dan: Toſſanus.
Mat: Turnemainus.

On the Epiſtle of Iames.

Brochman.
Didac: Daza.
Fran: Fevardentius.
Ia: Laurentius.
Lorinus.
Io: Mayor.
Dav: Parens.
Balt: Páez.
Aug: de Quiros.

On the Epiſtles of Peter.

Ameſius.
Tho: Adams. in Ep. 2.

Nic: Bifield.
Clemens Alex:
Io: Gerardus.
Gomarus.
Iac: Laurentius.
Lutherus.
Dav: Parens.
Jo. Winkelman.
Turnemannus.

On the first Epistle of John.

Augustinus.
Clemens Alex:
Lamb: Danaus.
Io: Ferus.
Io: Lorinus.
Turnemannus.
Zanchius.

On the second Epistle.

Clem: Alexand:
Danaus.
Io: Iac: Grynaus.
Io: Lorinus.
Ed: Pocock.

On the third Epistle.

Lamb: Danaus.
Io. Lorinus.
Ed: Pocock.

On the Epistle of Jude.

Iac: Bolduc.
Clemens Alex:
Danaus.
Fevardentius.
Hyperius.
Fran: Iunius.
Lorinus.
Lutherus.
Will: Perkins.
Aug: de Quiros.
Phil: Parens.
Sasbout.
Sibelius.

On the Revelation.

Alabaster.
Albertus M.
Alcazar.
Alsted.
Anselmus.
Augustinus.
Beda.
Brightman.
Ioach: Camerarius.
Dav: Chytreus.
Will: Cowper.
Dent.
Forbes.
Gorranus.

Io:

Io: de La Hey.	Perkins in 3. pr. cap.
A Lapide.	*Riberæ.*
Laurentius.	*Toſſanus.*
Caſp: Melo.	*Virgas.*
Mede.	

Amongſt all theſe Commentators, it would be too great preſumption, for any private man to compare them, or ſay which is beſt. Since there is ſcarce any one ſo well acquainted with all of them, as to be able to paſſe ſuch a cenſure. And beſides, amongſt thoſe that are commonly known, there are but few that agree in the ſame judgement, one preferring this, and another that. And therefore it will be ſafeſt to give only ſome *generall* character of them.

Some of the Interpreters are more eſpecially eminent for their *authority*, and *antiquity*, as the Comments of the Fathers; *Ambroſe, Auguſtine, Bernard, Chryſoſtome, Cyril Alex. Euſebius, Gregory* the great, *Gregory Niſſen, Hieromè, Hilary, Origen, Theodoret, Theophylact.*

Amongſt the later writers, ſome are eminent for their *Orthodox* ſound judgements, proper and uſefull matter. So the Proteſtant Commentators in generall: as *Alſted, Baldwin, Brentius, Bucer, Bullinger, Calvin, Chemnitius, Daneus, Druſius, Gerard, Hyperius, Iunius, Lavater, Luther, P. Martyr, Melanction, Mercer, Moller, Muſculus, Pareus, Piſcator, Rivet, Rolloc, Sculteus, Tarnovius, Zanchy, &c.*

More eſpecially our Engliſh Divines, whoſe abilities and genius's (when they apply themſelves this way) doe for the moſt part raiſe them up above the common pitch of other Writers. As may appear in the works of *Ainſworth, Ames, Baines, Byfeild, Brightman, Cartwright, Davenant, Mayer, Perkins, Sclater, Willet, &c.*

Amongſt the Popiſh Interpreters, ſome are more eminent for their ſubtilty and *rationall learning* in the explaining of Scripture, ſuch were generally thoſe *Schoolemen* who have undertaken to comment upon it, as *Albertus M. Alexand. de Ales, Aquinas, Bonaventure, Cajetan, Carthuſian, Dion. Eſtius, Mich. de Palatio, Dominic. Soto, &c.*

Others

Others amongst them are eminent for *solid pious* matter, in practicall things and points not controverted, as *Ferus, Jansenius, Brugensis.*

Others of them are usefull for their *various collections*, and observations out of former Writers, as many late Jesuits and others, as *Gorran, à Lapide, Lorinus, Maldonate, Masius, Mendoza, Pererius, Pineda, Ribera, Salmeron, Sanctius, Serrarius, Tolet, &c.*

Besides these Commentators upon the severall *Books*, there are others that have commented upon particular parcells and *texts* of Scripture. Of which kind the Homilies of the ancient Fathers are the first and most eminent, as those of *Augustine, Bernard, Chrysostome, Chrysologus, Gregory, &c.*

As for the common *Postillers* they are for the most part rejected by our gravest most judicious Divines, as being generally useleſſe and empty. But there are some amongst them of better esteem, as

Protestants.	Papists.
Dr *Boys.*	*Bessens.*
Dietericus.	*Coppenstenius.*
Iac: Laurentius.	*Fonseca.*
Stumphius.	*Gal: Inchino.*
Zepperus.	*Labata.*
	Mussus.

To which may be added those discourses of this kind upon occasionall subjects. As,

Pontani Conciones funebres ex variis autoribus collecta.

Io: Noviomagi penu concionum tum nuptialium, tum funebrium.

Io: Geminiani Conciones funebres.

A collection of English Funerall Sermons, stiled, Θρήνοι.

'Tis the common opinion that amongst all such kind of works, our English Sermons and Treatises are most elaborate and usefull. It was the judgement of a very learned man, *That if the choise and best observations, which have been made dispersedly in our English Sermons (leaving out the largenesse of exhorta-*

L. *Verulams* Advance: of Learning.

tions

tions and applications thereupon) had been set down in a continuance, it would be the best work in Divinity that has been written since the Apostles times.

And certainly there is either some speciall *eminency* in their writings, or else there is some peculiar *genius* in men of the same country, which makes their notions seem unto one another more proper and acceptable.

Amongst our English Divines, these are for Sermons and practicall divinity some of the most eminent:

Bp *Andrews.*	Mr *Harris.*
Mr *Atterſoll.*	Mr *Hieron.*
Mr *Ball.*	Mr *Hooker.*
Mr *Biſfeild.*	Dr *Jackſon.*
Bp *Bilſon.*	Bp *Lake.*
Mr *Bolton.*	Mr *Mayer.*
Mr *Burroughs.*	Bp *Morton.*
Mr *Caryll.*	Mr *Pemble.*
Bp *Cooper.*	Mr *Perkins.*
Mr *Dod.*	Dr *Preſton.*
Bp, and Mr *Downham.*	Mr *Reinolds.*
Mr Dan: Ierem: *Dyke.*	Mr *Rogers.*
Dr *Featly.*	Dr *Saunderſon.*
Mr *Gataker.*	Dr *Sibbs.*
Mr *Tho: Goodwin.*	Mr *Smith.*
Dr *Gouge.*	Dr *Taylor.*
Mr *Greenham.*	Bp *Vſher.*
Bp *Hall.*	Mr *Whateley.*

Thus much concerning the two first kind of books that tend to make a man a good Textuary, namely Concordances and Commentators. The third sort that was nominated is Reconcilers.

Those are called *Reconcilers*, which doe purposely insist upon the unfolding and reconciling of such Scriptures, as seem opposite to one another: of which kind are,

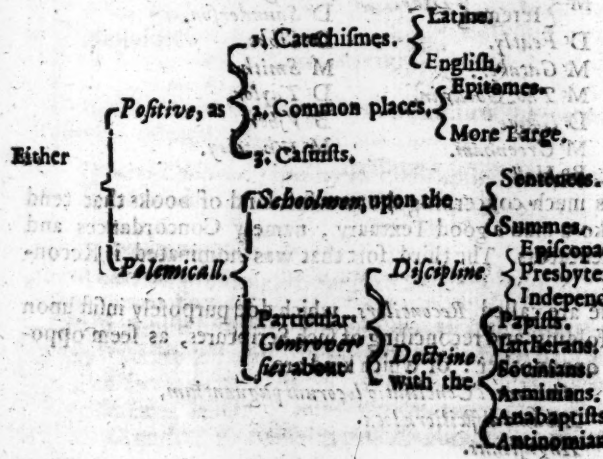
Alsharneri Conciliatio locorum pugnantium.
Alba in difficiliora loca.
Augustinus.

Gerardi Bergomensis Conciliatio V. T. cum N. Cameron.
Cumerani conciliatio loc: pug:
Essius in difficiliora loca.
Iunii Parallela.
Menasseh Ben Israel Conciliatio.
Maimonides Doctor Perplexorum.
Pelargi Quæstiones.
Scharpii Symphonia Prophetarum.
Spanhemii dubia Evangelica.
Mich: Waltheri Harmonia totius Scripturæ.

In which Authors a man may justly expect to finde the great difficulties of Scripture more exactly discussed and unfolded then in other Commentators.

These are the severall kinds of Treatises that doe more immediately tend to the explaining of Scripture, and to make a man a good *textuary*.

2. There are some other very usefull discourses, which treat of the *body of Divinity*, and these are



1. Ca-

1. Catechismes are of very great variety and of excellent use, even for the best Divines, to set before them the Analogy of faith, by which all doctrines must be tryed, and the most fundamentall principles of religion, wherein they ought chiefly to instruct their hearers. These are so generally knowne, that I shall need to mention but few of them: in Latine there is, *Amesius*, and *Vrsinus*. In English there is Mr *Bals* Catechisme, Mr *Bains* Catechisme, Mr *Cartwrights* Catechisme, Mr *Crookes* Guide, Br *Vshers* Catechisme, &c. 1. Catechisme.

2. The usuall Common places of Divinity are *Systematically* handled by these Authors, 2. Common places.

Amesius.	*Tilenus.*
Alsted.	*Trelcatius.*
Calvinus.	*Wendelinus.*
Keckerman.	*Wollebius, &c.*
Piscator.	

They are more *largely* insisted upon in these following discourses.

Altingii Loc: Com:
Aretii Problemata.
Brochmannus.
Chemnitii Loci communes.
Danei Isagoge.
Gerardi Loci Com:
P. Martyris Loci Com.
Musculi Loci Com.
Polani Syntagma.
Wallei Loci Com.

Besides these, there are other kind of Common places, wherein the matter is *Alphabetically* disposed of, under severall heads, from which a man may be supplied with the most common observations and notes upon any *simple Theme*. And though these are by many men rejected as occasions of idlenesse, yet they may be sometimes very usefull, both for learned men to recall such notions of which they retain only some confused remembrance: and for others also, who have not leisure or reading suitable to

their imployment: of this kind amongst the Protestants, there is

Gruteri Polyanthea.
Magiri Polymnemon.

Amongst the Popish Writers,

Labata Apparatus.
Langii Polyanthea Novissima.
Busai Viridarium.
Peraldi summa virtutum & vitiorum.

3. The study of *Casuists* may be very usefull for a Preacher in respect of practicall divinity. Amongst them, these are some of the most eminent.

Hen: Alstedius.
Guil: Amesius.
Ir: Azorius.
Frid: Baldvinus.
Mart: Bonocina.
Lud: Candidus.
Novazinus.
Diana Panormitana.
Vincent: Filliucius.
Barth: Keckerman.
Will: Perkins.
Raynerus de Pisis.
Greg: Sayras.
Silvester.
Fran: Tolet.

Unto these may be subjoyned those Authors which have treated particularly of the

Lords Prayer.
Creed.
Decalogue.
Sacraments.

which are generally much of the same nature and use with the Casuists.

On the Lords Prayer.

Bp Andrews.
Aquinas.
Babington.
Bain.
Calvinus.
Cyprianus.
Lam: Danæus.
Dent.
Dod.
Gregor: Nyssen.
Greenwood.
Dr Gouge.
Dr Hen: King.
Io: Mayer.
Martinus.
Will: Perkins.

Alph: Salmeron.
Hier: Savanorolla.
Hug: de S. Victore.
Lud: Vives.

On the Creed.

Tho: Adams.
Hen: Alsted.
Aquinas.
Augustinus.
Babington.
N. Bifield.
Calvinus.
Cyprianus.
Danæus.
Dr Jackson.
Lutherus.
Mayer.
Martinus.
Perkins.
Del Paz.
Zanchius.

On the Decalogue.

Hen: Alsted.
Bp Andrews.
Aquinas.
Babington.
Calvinus.
Io: Dod.
Elton.
Ioh: Gerson.
Lutherus.
Io: Mayer.
Pet: Martyr.
Martinus.
Melancton.
Musculus.
Will: Perkins.
And: Rivet.
Io: Vossius.
Hieron: Zanchius.

On the Sacraments.

Pet: de Alliaco.
Ambrosius.
Will: Attersol.
Gerardus.
Martinus.
Guil: Parisiensis.
Greg: Sayrus.
Guil: Suecanus.
Paulus Tarnovius.
Wilhel: Zepperus.

Besides the Authors of Common places, and the Schoolmen that comment on the fourth book of the Sentences, who doe largely treat upon this subject.

Amongst the Writers of Controversies, the *Schoolemen* are in the first place considerable, who dispute over the whole body of Divinity in many nice and subtile Questions. And though this kind of learning doe not deserve so much of our time and stu-

dy, as they themſelves beſtowed upon it. A great part of it being but as *cobwebs*, fine for the ſpinning, but uſeleſſe. And he were an unwiſe man who having *bread* and *wine* hanging on either ſide of him (the wholeſome nutriment of the Old and New Teſtament) would notwithſtanding be continually gnawing upon a *flint-ſtone*: yet becauſe they were men of acute fancies and great ſearchers into the more abſtruſe and intricate parts of Divinity, therefore they are not to be wholly neglected, but in many things may be very uſefull.

Amongſt theſe, the two chief are { *Lumbard.* / *Aquinas.*

Peter Lumbard is the firſt, who is therefore called the Maſter of the *Sentences*, his Books being as the Text which are wholly Commented upon by

Gul: Atiſſiodorenſis.
Alex. de Ales.
Tho: Aquinas.
Gab: Biell.
Bonaventura.
Io: Capreolus.
Dio: Carthuſiann.
Durand.
Eſtius.
Ockam.
Scotus.

The firſt book of the Sentences does treat of God, his Nature, Names, Properties, &c. This is commented upon particularly by

Pet: de Alliaco.
Greg: Areminenſis.

The ſecond book of the Sentences does treat of the Creatures, Angels, Men, Originall ſin, Freewill, &c. Upon which theſe are ſome of the moſt eminent Commentators,

Marſilius Inguen.
Ægidius Romanus.
Archangelus Rubeus.

The third book does ſpeak of Chriſt his Incarnation, Paſſion, Merits, of Faith, Hope, Charity, and other graces, upon this there is

Pet: de Alliaco.
Io: de Rada.

The

The fourth book does insist upon the Sacraments, Resurrection, Iudgement, and state after this life. Upon this there is

Adrianus.
Ricardus de Media villa.
Dom: à Soto.

As these books of Sentences, so the Summes of *Aquinas* are likewise made choise of by the School-men as another text upon which to inlarge themselves. These are Commented upon by

Dominicus Bannez.
Fran: Cumel.
Tho: à vio Cajetanus.
Did. Ruiz.
Fran: Suarez.
Greg: de Valentia.
Gab: Vasquez.

Particular Controversies about Discipline are of three sorts; those that concern,

1. Episcopacy.
2. Presbytery.
3. Independency.

Concerning *Episcopacy* there are these Authors:

Pro.	*Con.*
B^p *Bancroft.*	*Paul Bayn.*
B^p *Bilson.*	*Catherwood his* Altare Damascenum.
Dr *Bridges.*	*Tho: Cartwright.*
B^o *Downham.*	*Mr Parker.*
Mason.	
B^p *Whitgift.*	*SMECTYMNWS.*
B^p *Hall.*	*Walo-Messalinus*, by *Salmasius:*
Dr *Heylin.*	
Dr *Taylor.*	

Concerning

Concerning Presbytery.

Pro.	*Con.*
Apollonius.	The forecited Discourses that are for Episcopacy:
Gersom Buceri Amica Collatio cum Geor: Downham.	*Issachars* Burden.
The divine right of Church-government, by the London Ministers.	A Declaration concerning Church-governement and Presbyteries.
Mr *Bailies* Vindication.	
Mr *Duries* Model.	
Mr *Pagets* defence of Church-government.	
Mr *Rutherford.*	
Answer to the Reasons of the dissenting Brethren.	The Reasons of the dissenting Brethren.
Salmatius de Apparatu ad Primatum Papæ.	*Saravia de gradibus ministrorum.*
Gellius Snecanus.	*Grallæ ab Anonymo.*
Mr *Gillespy* Assertion of government in *Scotland.*	*Matth: Sutliv. de Presbyterio.*

The debate concerning *Independency* is but of late years, and hath scarce been treated of in any of the learned Languages: There are these Authors.

For it.	Against it.
Amongst the Brownists, *Ainsworth, Cann, Robbinson,* in several parts of their Writings.	M. *Ball,* Tryall of the grounds tending to separation.
Apologeticall Narration.	*Apollonius.*
M. *Cottons* Keyes of the Church.	*Spanhemius.*
	Vindiciæ Clavium.
The way of the Churches in *N. England.*	M. *Edwards* {Reasons. {Antapology.
M. *Jo: Goodwins* answer to the Antapology.	M. *Baylies* Dissuasive.
	Dr *Stewards* {Considerations. {Duply.
	M. *Hudson,* concerning the essence & unity of the Catholique Church.

M. *Mathers*

For it.	Against it.
M. *Mathers* and M. *Tomsons* Answer to M. *Hearl.*	M. *Hearl.* The independency on Scriptures of the independency of Churches.
M. *Wells* his Answer to M. *Rathband.*	M. *Rathbands* relation of Church courses in N. *Eng.*
The 32 Questions.	

Particular Controversies about *Doctrine* are very numerous and of severall kinds: The sixe before mentioned are in these times most common and generall.

1. *The Papists.*

For them.	Against them.
	Amesius.
Becanus.	*Chamierus.*
	Chemnitius.
Bellarminus.	*Morney.*
	Pareus.
Stapleton.	Perkins.
	Rivetus.
Grego: de Valentia.	*Tilenus.*
	Whitaker, &c.

There are besides some *mixt* disputes of this kinde in our English tongue, wherein the Arguments *pro* and *con* are put together; as,

Abbot and *Bishop.*
Chillingworth and *Knot.*
Iewell and *Harding.*
Reynolds and *Hart.*
White and *Fisher*, &c.

2. The *Lutherans.*

Pro:	Con.
Eckhardi Fasciculus.	*Beza Colloquium Montibelgartense.*
Io: Himmelii { *Calvino-Papismus.* *Mateologia Calv.*	*Lud: Crocii Examen Matth: Hoe.*
Matth: Hoe Calvinistarum descriptio.	*Lamb: Danæi Resp. ad Nic: Selneccerum.*

Pro.	Con.
Ægid: Hunii { Calvini confut. / Calv: Indaizans.	Hildebrandi Orthodoxa Declaratio.
Conrad: Schlusselburgi Theologia Calvinistarum.	Dav: Parei Orthodoxus Calvinus.

3. The *Socinians*.

Pro.	Con.
Socinus.	*Christ: Becmanni Exercitationes Theologica contra Socinum.*
Crellius.	*Bisterfeldius.*
Hieron: Moscharow.	*Io: Botsacci Anti-Crellius.*
Smaltius.	*Abr: Calovius de Hæresi Socinianorum.*
Volchelius.	M. *Cheynels* History *of Socin.*
Piceſius.	*Grotius de Satisfactione Christi.*
Goslavius.	*Iunius de divinitate Filii.*
Ostorodius.	*Sib: Lubertus con. Socinum.*
	Martini Synopsis Photinianismi.
	Iacob: ad Portum.
	Stegmanni Photinianismus.
	Paul. Tarnovius de Trin:
	Thalei Anatome Samosatenismi.

4. The *Arminians*.

Pro.	Con.
Arminii opera.	*Amesius con: Grevenchovium.*
Apologia Remonstran.	*Amesii Coronis.*
Bertii Collatio Hagiensis.	*Acta Synodalia Dordracena.*
Castellio.	M. *Baily's* Antidote ag: *Arminianisme.*
Confessio Remonstrantium.	B^p *Davenant* animadversions on M. *Hoard.*
Corvinus contra { *Bogarmannum.* / *Tilenum.* / *Molineum.*	Dr *Featly Pelagius redivivus.*
M. *Hoards* Gods love to mankind.	B^p *Hutton.*
Scripta Synodalia Remonstrantium.	*Latius de Pelagianis.*
Vorstius contra Piscatorem.	*Molinæi Anatome Arminianismi.*
Thomson.	*Twissi Vindiciæ.*
	Videlius de Arcanis Arminianismi.
	Abbot.

5. The

5. The *Anabaptists*.

Pro.	Con.
There is scarce any Book of note in defence of all the opinions that are held by this Sect.	*Cloppenberg. Gangræna.*
	Lucæ Osiandri Enchiridion.
	Io: Wigandus.
	Iosi: Symlerus.
	M. *Bayly.*
	M. *Blake.*
	M. *Cook.*
	M. *Cotton.*
For that particular against *Pædobaptisme*, it hath been of late much debated by M. *Tombes* his { *Exercitatio.* *Examen.* *Apology.*	M. *Marshall* { Sermon. Answer.
Mr *Laurence.*	M. *Geree.*
Vanity of childish Baptisme.	M. *Hussey.*
	Dr *Featly.*

6. The *Antinomians*.

Pro.	Con.
I know not of any Author who does Scholastically maintain any of these points. They who are commonly cited for it are	M. *Geree* against D *Crisp.*
	History of *Antinomians.*
Dr *Crisp.* Sermon.	*Lutheri disputationes tres contra Antinom.*
Mr *Eaton* { Honycomb. Dead faith.	*William Hinde*, concerning the office and use of the morall Law.
Iohan: Islebius Agricola.	Dr *Taylor*, The use of the Law.
Ro: Town. The Assertion of grace.	Mr *Gataker.*
	Mr *Ant: Burgesse.*
	M. *Tho: Bedford.*

The third kind of Authors proper for a Divine, are such as concern the study of *Antiquity*. Under which head the Authours upon these severall subjects may be reduced, namely concerning

1. Iewish Learning.
2. The Heathen Moralists.
3. The writings of the Fathers.
4. Ecclesiasticall History.
5. Councels.
6. Confessions.
7. Heresies.
8. Lives.
9. Martyrologies.

1. *For* Iewish Learning.

Buxdorfii, Tiberias.
Lexico-Rabinicum.
Synagoga Iudaica.
Cunæus de Repub: Hebræorum.
Le-Empereur clavis Talmudica.
Pet: Galatinus.
Dr *Goodwins* Iewish Antiquities.
Maimonides de legibus Hebræorum.
Ariæ Montani Antiquitates Iudaicæ.
Pagnini Thesaurus, cum Mercero, &c.
Scheckhardi { *Examen Comment. Rabinicorum.* / *De Iure Regum apud Hebræos.*
Seldeni { *De jure Gentium libri.* / *Vxor Hebraica.*

2. The Heathen Moralists.

The two chief Authors in this kind are *Plato* and *Aristotle*, men of clear reason and profound judgements, whose works are sufficiently known. But besides these, there is

Epictetus.	*Salustius. Gr: L.*
Hierocles.	*Seneca.*
Maximus Tyrius	*Simplicius.*
Plotinus.	*Stobæus.*
Plutarchus.	

Erasmi Ecclesiastes lib. 2. *Seneca in traducendis vitiis salsus est & elegans, ac vehemens etiam. De moribus nemo fœlicius scripsit quã Plutarchus, cujus libelli digni sunt qui ad verbum ediscantur, è quibus Basilius & Chrysostomus multa videntur hausisse.*

Unto

Unto these may be added those Authors that treat concerning Naturall Divinity, The Religion of the Heathen, or the Light of nature, And the use of reason in sacred matters, and the like, such as

Cœlius secundus.
Collius de Animabus Paganorum.
Lipsii manuductio ad Stoicam Philosophiam.
Marinus de cognitione hominis quoad lumine naturali attinere potest.
Musæus de usu principiorum philosophiæ & rationis.
Raimundi de Sabundis Theologia naturalis.
Nic: Vedelii Rationale Theologicum.
Io: Vossius de Theologia Gentili.

3. The Writings of the Fathers.

The ancient Fathers are usually reckoned up, according to the Age and Centuries wherein they lived.

The 1 Century.

Ignatius.
Dionysius Areopagita.

The 2d Century.

Iustin Martyr.
Athenagoras.
Irenæus.

The 3d Century.

Tertullianus.
Theophilus Antiochenus.
Clemens Alexandrinus.
Origenes.
Gregorius Thaumaturgus.
Cyprianus.
Arnobius.
Lactantius.

The 4th Cent.

Eusebius Cæsariensis.
Athanasius.
Hilarius.
Cyrillus Hierosol.
Basilius.
Gregorius Nazian.
Epiphanius.
Ambrosius.
Gregorius Nyssenus.
Theodoretus.
Hieronymus.
Chrysostomus.

The 5th Cent.

Augustinus.
Cyrillus Alexand.
Chrysologus.
Salvian.
Prosper.
Fulgentius.

The 6, & 7, Cent.	The 10th, 11th, 12th Centuries.
Gregorius Magnus.	*Theophylactus.*
The 8th Cent.	*Anselmus.*
Beda.	*Bernardus.*
Damascenus.	*Pet: Lumbardus, &c.*
The 9th Cent.	
Nicephorus.	

Divers others of the lesser Fathers, See in *Bibliotheca Græc: Patrum.*

Eccles. lib. 2. Many of the most eminent amongst these are thus charactered and censured by *Erasmus.*

Basilius, dilucidus, pius, sanus, suaviter gravis, & graviter suavis, nihil habens affectatæ loquacitatis.

Athanasius in docendo mirus.

Chrysostomi scripta popularia sunt, & ad imperitæ multitudinis aures animosque accommodata.

In Gregorio Nazianzeno, multum est acuminis, vehementiæ satis.

Tertullianus durus est, tametsi salsus in confutandis hæreticis, nasutus in traducendis vitiis.

Cyprianus, apertus, vehemens, serius, nec infeliciter fluens.

Ambrosius habet argutias, & sententias affectatas, sæpe etiam subobscuras.

Hieronymus, ad omnem dicendi facultatem appositus, ardens in concitandis affectibus.

Augustinus in genere extemporali fœlix est & argutus, sed dulcior est quam gravior.

Gregorius Pontif. Rom. simplex & pius.

Prudentius, licet carmine scripsit, multum spirat Christianæ facundiæ.

Bernardus, festivus, jucundus, nec segnis in movendis affectibus.

In

In the reading of the Fathers there is much caution to be used, for the distinguishing of their *spurious* imposed works, from such as are true and *genuine*. To which purpose, there are particular directions set down at large in these Tracts.

Bellarminus de Scriptor: Ecclesiasticis.
Coci censura quorundam scriptorum.
Doctor Iames his censure.
Mr Perkins his demonstration of the Probleme.
Riveti Critici sacri specimen.

Many of the Fathers are Logically contracted by *Scultetus*, in his *Medulla Patrum*, which may be very usefull both for those who intend with profit to read any of them over; and for others also, who have not meanes or leisure to peruse them at large.

4 Ecclesiasticall History.

This subject is variously treated of, either *briefly* in Epitomes, or more at *large*; either more *generally* for a long succession of times, or more *particularly* for some few ages.

Epitomes.

Io: Micrelii Syntagma Histor: Eccles.
Dav: Parei Epitome.
Sympsons History of the Church.
Spondani Epitome Baronii.

More Large.

Baronius.	*Nicephorus.*
Centuriatores.	*Ruffinus.*
Evagrius.	*Socrates.*
Eusebius.	*Sozomen.*
Iosephus.	*Theodoretus.*

Unto which may be added Bishop *Mountague's Apparatus*, and
Io: Forbesii Institutiones Historico-Theologicæ.
Hospinii Historia Iesuitica.
Mornai Historia Papatus.
Ludo: Lucii historia Iesuitica.

Bp Vsher de Britannicarum Ecclesiarum primordiis.
Samson Lennard's history of the *Waldenses & Albingenses.*
Bp Parkers Antiquitates Britannica. By *Iosseline.*
Goldasti, Histor.

The continuation of the sacred story from *Nehemiah* to Christ by Dr *Mayer* at the end of his English Comments lately published,

5. Councels.

Councels are either { Generall / Particular } in { Large. / Little. }

Concilia generalia. Benii. Gr: Lat. 10. *vol:*
Romæ 4. *vol:*
Crab. 3 *vol:*
Caranzæ Epitom:
Longii à Coriolano Epitom: Concil:
Concilia Gallicana. Serimond.
Britannica. Spelman.
Hispanica. Garcia.
Balsamon in concilia.
Zonaras in concilia.
Synodus Ephesina.
Iustellus in codicem Canonum.
The Councell { History. / of *Trent* Review. }

Vnto which may be subjoyned as being very usefull and something of this nature, the Canon Law, *Corpus juris canonici.*

6. Confessions.

Corpus Confessionum.
Confessio Augustana.

Besides many other confessions of particular Churches, which according to the various light and severall occasions of those times wherein they were framed, doe comprehend the chief heads of Religion.

7. Heresies.

Augustinus. *Alph: à Castro.*
Damascen. *Guido Carmelita.*
Epiphanius. *Irenæus.*
Petrei Hæresiologia. *Schlusselburgii Catal:*

Leon-

Leontius de Sectis. *Vincentius Lyrinensis.*
Io: Pontani Catal: Haret: *Philastrius.*

8. Lives.

Rob: Barns, and Io: Baleus de vitis Pontificum.
Ioan: Bilmarcus.
Theod: Beza Icones virorum illustrium.
The Glory of their times, or the Lives of the Fathers.
Govanus de vitis Patrum Occident.
Halliox: de vit: & script: patrum 1 & 2di seculi.
Hieronymus de illustribus Ecclesiæ doctoribus.
Lippomannus de vitis Sanctorum.
Melchior Adam. de vit: Theol: Germ:
Georgius Maior.
Platina de vitis Pontificum.
Reswydus de vitis Patrum Orientis.

9. Martyrologics.

Baronii Martyrologium.
Eusuardi Martyrol:
Martyrologium Romanum.
_____*Gallicanum.*
Monumenta Martyrum.
Book of Martyrs.

These are the severall kinds of Books which are most proper and usefull for a Preacher; and these are some of the most eminent Authors in each kind. It would be expedient for a Minister to be provided at least with one of each sort, unto which he might have recourse upon all doubts and enquiries of that nature. And this may be one speciall advantage for the invention of *matter*.

The second help proposed for this purpose, was a right method and *series of matter* to bee first and most exactly inquired into. When a man studies over the chief heads of the whole body of Divinity, according to some naturall method and dependence; by which means the severall parts will give mutuall light to one another, and the better inable a man to see into the principles and bottome of things. And when he has thus deliberately passed over the whole, he may afterwards with the

more facility inlarge himself upon any particular text or subject as occasion shall require.

Our chief collections in the study of these heads may be contrived under the form of Sermons. Every Sermon containing either one or more of them, according to the nature of severall subjects.

There is a twofold series or order, that may be observed in the matter of our Sermons,

{ Exegeticall. / Methodicall.

Exegeticall is when a man goes on in a continued course of unfolding some particular book or chapter, which (though it be of very great use, yet) is not so proper for a young Divine to begin withall.

Methodicall, is when we propose a certain Scheme or designe of matter to be orderly insisted upon under severall heads.

This again is twofold, { Catechisticall. / Scholasticall.

Catechisticall does referre to those plain and most obvious principles of Religion, laid down in the Catechisme, contained under those 4 generall heads.

The { Creed. / Commandements. / Lords Prayer. / Sacraments.

The distinct unfolding of which may be of great advantage, and has heretofore been esteemed a very good Method both for Ministers and people.

Scholasticall method, or that which is by way of Common place, is more particular and comprehensive then the former, taking in all those chief heads, that are insisted upon, either in the Schoolmen or the Common-place-writers.

These Schemes of matter are various according to severall mens fancies and apprehensions. But amongst all, that is to bee esteemed the best, which is most *naturall* for the *order*, most *comprehensive* for the *extent* of it.

There are divers learned men, who in Analyzing the whole body of Divinity, have contrived the Scheme of it under 52 heads,

heads, according to the number of weeks in a year, so that in that space one who is a constant Preacher, might go through all of them. To which purpose, see *Mr Crooks Guide*; *Dr Vshers Catechisticall Doctrine*, where the whole substance of Divinity is disposed under so many severall heads of matter, and severall pertinent Scriptures for texts to each of them.

See *Amesius* his *Christiana Catechesios Scigraphia.*

But amongst the rest there is a very full elaborate frame proposed by *Dr Staughton*, which takes in, (what is much neglected amongst other Protestant Writers) the most profitable points handled amongst the Schoolmen, who were great searchers into Divinity, & their writings in many things very usefull. This frame of his is largely set down in his third Sermon upon 2 *Tim.* 1. 13.

Where he represents the whole body of Divinity under the notion of an Ædifice or building, wherein there are two things considerable.

The { Frontispice or Porch. / Fabrick or Pile.

In the Frontispice he proposeth four generall heads, which are premised as the præcognita to this series.

In the Fabrick there are two stories, and in each story two rooms.

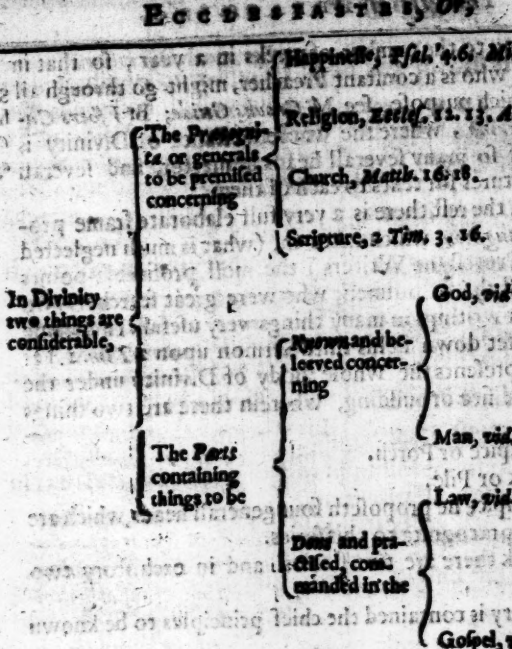
In the first story is contained the chief principles to be known or believed,

Either more { Generally, / Particularly, } in each of these 12 heads.

In the second story, things for practise, { Duties, / Helps, } in each 12 particular heads.

In all 52. But in some of these the method seems obscure and involved, especially towards the latter part of it.

Besides this, there are divers other draughts and Systems of Divinity in severall other Authors, *Amesius*, *Trelcatius*, *Tilenus*, *Wollebius*, *&c.* To which may be added Bishop *Downehams* Abstract, a book of singular use for direction in this kind; out of these it is easie for any one to compose such an *Analysis* as shall be most suitable to his own apprehension, and that is certainly most proper for every one, which he himself shall frame. For instance and illustration, consider this *modell* which is collected from the Authors above named.


In Divinity two things are considerable,
The Prænotanda or generals to be premised concerning
Happiness, Psal. 4.6. Micah 4.5.
Religion, Eccles. 12. 13. Act. 24. 14.
Church, Matth. 16. 18.
Scripture, 2 Tim. 3. 16.
The Parts containing things to be
Known and believed concerning
God, vid. A.
Man, vid. C.
Done and practised, commanded in the
Law, vid. I.
Gospel, vid. P.

Hap-

Happinesse.

Vpon this subject, See at large the Moralists. Aquinas 1a 2de *The Commentators upon* Ecclesiastes.

Mr Reynolds *his three Treatises.*

Dr Stoughton { *Happiness of mã. Righteous mans plea to happiness.*

Rob: Bolton *Discourse of true happinesse.*

Jo: Downham, *concerning the vanity of all worldly things. Spirituall warfare.*

Religion in generall.

The controversies against Turks, Jewes, *the Apologies of the Fathers for the Christian Religion against the* Heathen.

Phil: Mornæus, Hug: Grotius { De veritate Christianæ Religionis.

Ed: Brerewoods *Enquiries.*

Mr Pagets *Christianography.*

Sir Edwin Sands *Relation of the state of Religion.*

Church.

The Common places. Controversies about Discipline.

Dr Field, *Of the Church.*

Bp Morton.

Io: Randall.

Dr Preston, *The Churches* { *Dignity.* *Duty.*

Scripture.

The Common places, Controversies betwixt us and the Papists. Those preparatory discourses for the study of Scripture mentioned before, pa.

Io: Weems, *Exercitation proving the necessity, majesty, integrity, perspicuity of the Scriptures.*

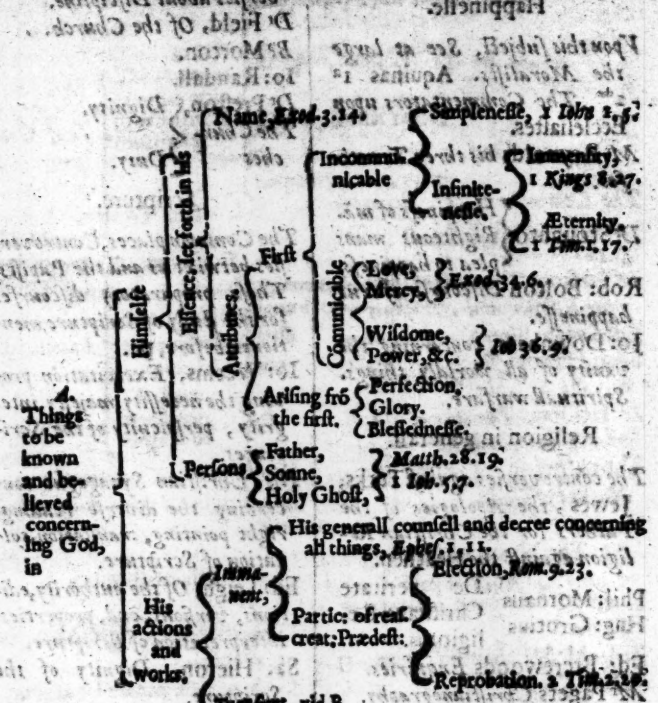
His Christian Synagogue concerning the diverse reading, right pointing, translation, collation of Scripture.

Ed: Leigh, *Of the authority, editions, versions, end, properties, interpretation of Scripture.*

Sa: Hieron, *Dignity of the Scripture.*

Nic: Bifield, *Directions for private reading of the Scripture.*

Bp Jewell. *Treatise of the holy Scriptures.*


4. Things to be known and believed concerning God, in
Himselfe
Essence, set forth in his Name, Exod. 3.14.
Attributes,
First
Incommunicable
Simpleneſſe, 1 Iohn 1.5.
Infiniteneſſe,
Immenſity, 1 Kings 8.27.
Æternity, 1 Tim. 1.17.
Communicable
Love, Mercy, Exod. 34.6.
Wiſdome, Power, &c. Iob 36.9.
Ariſing fro the first.
Perfection, Glory, Bleſſednesse.
Persons
Father, Sonne, Holy Ghost, Matth. 28.19. 1 Iob. 5.7.
His actions and works,
Immanent,
His generall counsell and decree concerning all things, Ephes. 1.11.
Partic: of reas. creat: Prædest:
Election, Rom. 9.23.
Reprobation. 2 Tim. 2.20.
Transient, vid. B.

God

God.

The Common places. Schoolemen, Lumbard li. 1. Aquinas p. 1.
Dr Preston. *Treatise of the divine Essence and Attributes.*
Ed: Leigh. *Treatise of divinity.*
Sam: Hieron. *Back parts of* Jehovah.
Dr Iackson. *Treatise of the divine Essence and Attributes.*
Tho: Morton. *Treatise of the Nature of God.*

The Name of God.

Ierem: Boroughes *Lord of Hosts.*
Jos: Mede. *Sanctification of Gods Name.*

Attributes.

Dr Preston, *as before.*
Item, *concerning Gods all-sufficiency.*
Rich: Stock. *Treatise of Gods Attributes.*

The Trinity.

The Socinian *Controversies.* Lumbard l. 1. Aquin. p. 1.
Hugh Broughton.
Hils *Collection out of* Zanchy de tribus Elohim.

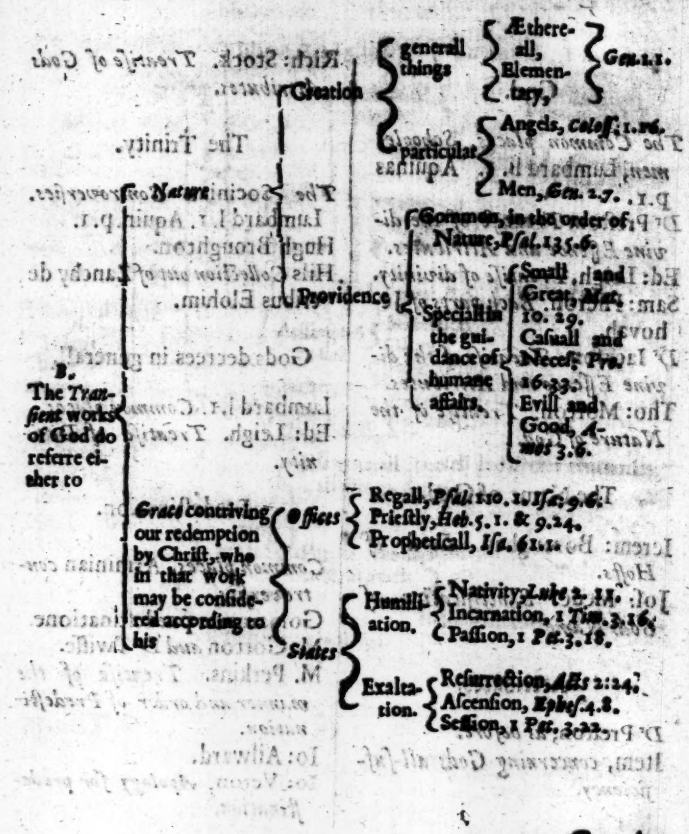
Gods decrees in generall.

Lumbard l. 1. *Common places.*
Ed: Leigh. *Treatise of Divinity.*

Predestination.

Common places. Arminian *controversies.*
Gomarus de predestinatione.
M. Cotton *and* Dr Twisse.
M. Perkins. *Treatise of the manner and order of Predestination.*
Io: Ailward.
Io: Veron. *Apology for predestination.*

B. The


B.
The Transient works of God do referre either to
Nature
Creation
generall things
Æthereall,
Elementary,
Gen. 1.1.
particular
Angels, Coloss. 1.16.
Men, Gen. 2.7.
Providence
Common, in the order of Nature, Psal. 135.6.
Speciall in the guidance of humane affairs.
Small and Great, Mat. 10.29.
Casuall and Necess. Pro. 16.33.
Evill and Good, Amos 3.6.
Grace contriving our redemption by Christ, who in that work may be considered according to his
Offices
Regall, Psal. 110.1. Isa. 9.6.
Priestly, Heb. 5.1. & 9.24.
Prophetical, Isa. 61.1.
States
Humiliation.
Nativity, Luke 2.11.
Incarnation, 1 Tim. 3.16.
Passion, 1 Pet. 3.18.
Exaltation.
Resurrection, Acts 2.24.
Ascension, Ephes. 4.8.
Session, 1 Pet. 3.22.

Creation

Creation.

Common places. Lumbard lib. 2. Aquinas p. 1. *Commentators on* Geneſis.
Geo: Walker. *Treatiſe of the externall works of God.*

Providence.

Gul: Pemble, *de providentia.*
Geo: Walker, *of Gods actuall Providence.*
Dr Hackwels *Apology.*
Dr Gouge. *The extent of Gods Providence.*
Jo: Veron. *Treatiſe of divine Providence.*

Redemption.

The Arminian and Socinian controverſies.
Statham, *againſt univerſall redemption.*

Chriſts Offices.

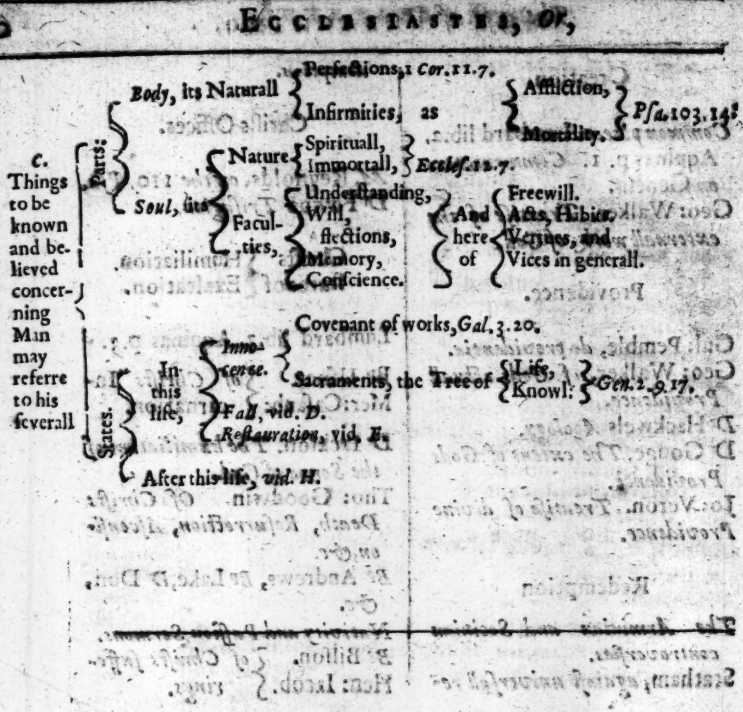
M. Reynolds, *on the* 110. *Pſa.*
Dr Fowns *Triſagion.*

Chriſts { Humiliation. / Exaltation. } ſtates of

Lumbard lib. 3. Aquinas p. 3.

B^p Uſher. } *of Chriſts* In-
Mer: Caſaub: } carnation.

Dr Iackſon. *The humiliation of the Sonne of God.*
Tho: Goodwin. *Of Chriſts Death, Reſurrection, Aſcenſion, &c.*
B^p Andrews, B^p Lake, Dr Don, *&c.*
Nativity and Paſſion Sermons.
B^p Bilſon. } *of Chriſts ſuffe-*
Hen: Iacob. } *rings.*



Of man in generall.

Lumbard li. 2.

Io: Weems, *The portraiture of the image of God in man, in his*
- *Creation.*
- *Restauration.*
- *Glorification.*

Ant: Nixon, *The dignity of man.*

Afflictions.

Bp Hall, *Balm of Gilead.*

Mr Hughs, *Dry rod blossoming.*

Io: Downham, *Spirituall warfare.*

Paul Bain, *comfort and instruction in afflictions.*

Mortality.

Mr Perkins, *Treatise of dying well.*

Manchester, *al Mondo. A Contem-*

temptations of death and immortality.

Rob: Harris, Samuels *Funerall.* Barzillai.

Sam: Hieron. *Vsefull meditations on mortality, on* Phil. 1. 2, 3.

Will: Cowper, *Defiance to death.*

Divers Funerall Sermons collected into one Volume, stiled Ophrour.

Mr Byfield. *Cure of the fear of death.*

Sam: Crook. *Death subdued.*

Immortality of the soul.

Aquinas p. 1. *The philosophicall discourses* de Anima.

P. Morney. *Translated.*

Sr Kenelm Digby.

Jo: Iackson. *Defence of the souls immortality.*

Passions.

Aquinas, 1a 2dæ.

M. Reynolds. *Treatise of the passions.*

Will: Fenner. *Treatise of the affections.*

Tho: Wright. *The passions of mind.*

Conscience.

The Casuists.

M. Perkins. *A discourse of conscience.*

Sam: Ward. *Balm from Gilead.*

Ierem: Dyke, Will: Fenner, Dr Hammond.

M. Harris { Iudas *his misery, on* Mat. 27. 3. / S. Pauls *Exercise, Conflict, Acts* 21. 16. / *Get, keep, and use a good conscience, on* Heb. 13. 18.

Richard Bernard. *Christian see to thy conscience.*

Free-will.

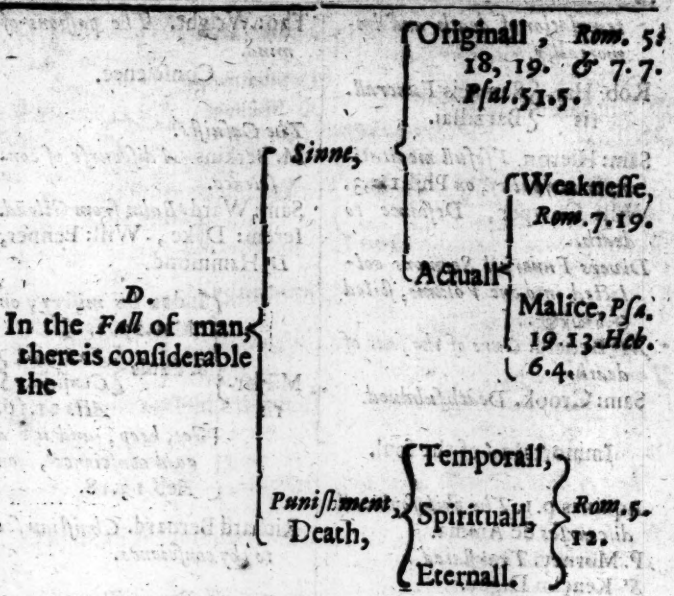
The Casuists. Arminian controversies.

Common places, Lumbard l. 2.

M. Perkins. *Treatise of Gods free grace, and mans free will.*

Io: Bradford. *Dialogue of Predestination and free-will.*

Io: Veron. *Treatise of free-will.*


D.
In the Fall of man, there is considerable the
Sinne,
Originall, Rom. 5. 18, 19. & 7. 7. Psal. 51. 5.
Actuall
Weakneſſe, Rom. 7. 19.
Malice, Psa. 19. 13. Heb. 6. 4.
Punishment, Death,
Temporall,
Spirituall,
Eternall.
Rom. 5. 12.

Of

Of Sinne.

P. Lumbard lib. 2.
M. Reynolds. *Sinfulneſſe of ſin.*
Tho: Goodwin. *Aggravation of ſinne.*
M. Byfield, *rules and directions about our ſinnes.*

Of Originall Sin.

The Common places: Caſuiſts: Arminian controverſies: Lumbard lib. 2. Aquinas 1ª 2ªᵉ.
Dr Sibs, *The dead man, or the ſtate of every man by nature, on* Epheſ. 2. 1.
W. Teelinck, Pauls *complaint againſt his naturall corruption.*

Sins of { Weakneſſe. / Wilfulneſſe.

Sam: Hoard, *of preſumptuous ſinnes.*

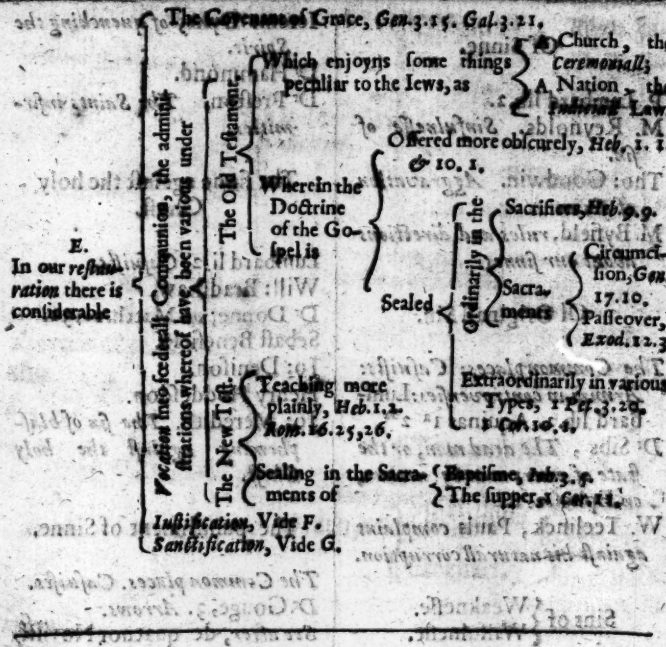
Ieremi: Dyke, *of quenching the Spirit.*
Dr Hammond.
Dr Preſton, *The Saints infirmities.*

The ſinne againſt the holy Ghoſt.

Lumbard li. 2. *Caſuiſts.*
Will: Bradſhaw.
Dr Donne, *on* Matth. 12. 31.
Sebaſt Benefield.
Io: Deniſon.
Henry Hoddeſdon.
Io: Meredith. *The ſin of blaſpheming againſt the holy Ghoſt.*

The punishment of Sinne,

The Common places. Caſuiſts.
Dr Gouge, 3. *Arrows.*
See after, de quatuor Noviſſimis.
Thos Beard. *Theater of Gods judgements.*



The Covenant of Grace.

Blake The love of Workes of Grace

Dr Preston.
Io: Cotton.
Io: Ball. *Treatise of the Covenant of Grace.*
Peter Bulkley. *The Gospel-Covenant.*
Bp Downham, *of the Covenant of Grace.*
Rob: Harris. *Treatise of the Covenant.*
Cameron de triplici fœdere.

The { Ceremoniall / Iudiciall } Law.

Aquinas 1a 2dæ.
Io: Weems *Exposition of the* { Ceremon: / Iudiciall. }

Sacrifices and Types.

M. Guild. *Moses and Aaron unvailed.*
Dr Taylor, *of Types.*

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Sacraments in general.

Common places. Lumbard lib. 4. Aquinas, p. 3. *The particular Treatises upon this subject mentioned before*, p. 49.

The New Testament.

M. Reynolds, *on the* 110. *Psa. concerning the excellency and power of the Gospel.*

Dr Sibs. *The excellency of the Gospel above the Law*, on 2 Cor. 3. 17, 18.

Baptisme.

Lumbard li. 4. *The controversies about Pædobaptisme, mentioned before*, p. 55.

M. Rogers.

Dr Burgesse. *Of Baptismall regeneration.*

Io: Down. *Treatise of the faith of infants.*

Sam: Hieron. *Baptizing of the Eunuch, on* Acts 8. 36, 37.

The Lords Supper.

Iar: Dyke. *The worthy Communicant.*

M. Rogers, M. Dod. Dr Preston.

Sam: Bolton.

Will: Pemble. *Introduction to the Sacrament.*

Will: Bradshaw. *A preparation to, and receiving of Christs body and bloud.*

Tho: Morton. *Treatise of the Lords Supper.*

Dr Gouge, *of the Lords Supper.*

M. Reynolds *Meditation of the Lords Supper.*

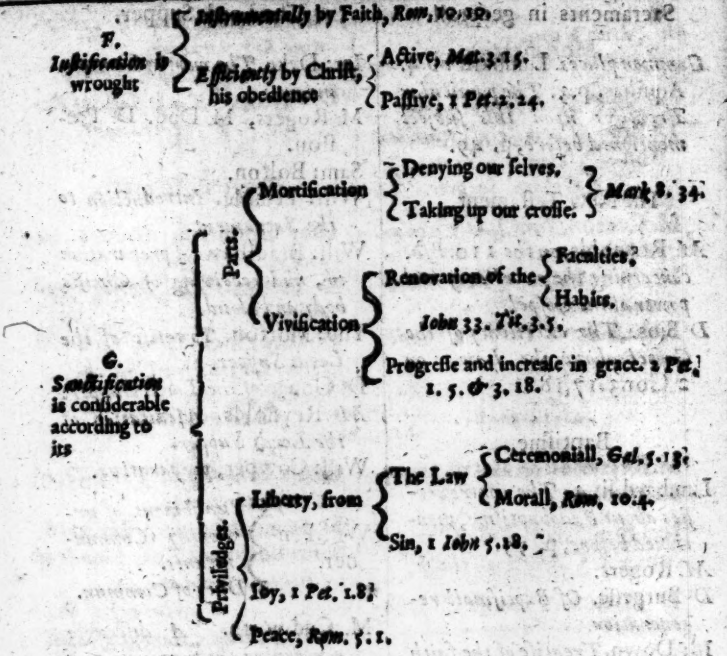
Will: Cowper, *preparative.*

Will: Fenner. *Punishment of unworthy Communicants.* *Duty of Commun.*

M. Cudworth. *A discourse concerning the true notion of the Lords Supper.*

Io: Down. *Against Transubstantiation.*

F. Iusti-



Of Iustification.

Common places. Controversies betwixt us and the Papists.

Bp Downham, *Io.*
Will: Pemble.
M. Forbes.
Io: Goodwin.

Sanctification.

Dr Prestons *Saints qualifications.*
Io: Downham, *Spiritual warfare.*
The Tracts that set down generall directions for a Christians walking with God, as
Mr Scudder, *The Christians daily walk.*
Rob: Bolton. *Directions for walking.*
M. Brinsley. *True watch.* Paul Bain, *directions, practise of piety, &c.*

Mor-

Mortification.

Dr Preston. *Sinnes overthrown.* *Treatise of humiliation.* *Golden Scepter.*

M. Cotton. *Sins deadly wound: on Acts 2.37.*

Mr Woolfall: *of Mortification.*

Rob: Bolton. *Helps to humiliation.*

Self-deniall.

M. Reynolds: *on* Matth. 16.24.

M. Hooker.

Ier: Burroughs. *Self-deniall.* *Moses his choise.*

Dr Preston. *Treatise of Self-deniall.*

Taking up the Crosse.

Dr Hammond. *Those that write on the Beatitudes,* ver. 11.

Vivification.

M. Wheatleys *New birth.*

Br Cowpers *Anatomy of a Christian.*

Sam: Hieron, *old and new man: on* Iohn 3.6.

Tho: Morton. *Treatise concerning Regeneration.*

Dr Taylors *New Creature.* *Kings bath of Regeneration.*

Progresse in grace.

Tho: Goodwin. *Growth in grace.*

Dr Taylor. *The Saints progresse.*

Ob: Sedgwicks. *Christs counsell to his languishing Church.*

Christian liberty.

Geor: Downham. *Treatise of Christian liberty.*

Dr Saunderson: *on* 1 Pet. 2. 16.

Sam: Bolton. *True bounds of Christian freedome.*

Will: Pemble *Slavery of sin.* *Benefit of Gods service.*

Ioy.

M. Gataker: *on Psal.* 97. 11.

Will: Cowper. *Heaven opened.*

Dr Donne: *on Psa.* 32. 10, 11.

Peace of mind.

See Assurance: Desertions.

Rob: Harris. *Blessednesse of a sound spirit: on* Prov. 18. 14.

- *H.* Mans state after this life.
  - Resurrection, 1 *Cor.* 15. 52. *Iohn* 19. 25, 26.
  - Iudgemēt
    - Particular, *Heb.* 9. 27.
    - Generall, *Acts* 17. 31.
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        - Damnation, *Dan.* 12. 2.
      - Places
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- *I.* Duties required in the *Law*, are either
  - More *generally* as being conducible to every duty, in respect of the
    - Manner, with
      - Sincerity, *Rom.* 6. 17.
      - Readiness, 1 *Chr.* 28. 9.
      - Zeal, 1 *Kings* 19. 10.
      - Constancy, *Rev.* 2. 10.
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      - The word, *Rom.* 10. 17.
      - Good company, *Psal.* 119. 115.
  - More *speciall* commanded in the
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      - Internall worship. 1 Com. *Vide K.*
      - Externall in the
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        - 3d *Vide M.*
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    - 2d *Table*, referring unto acts in inter-acts concerning.
      - Speciall ranks of men, 5. *Vide O.*
      - All persons.
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        - Goods, Com. 8. *Vide R.*
        - Name, Com. 9. *Vide S.*
    - The very motion without consent, Com. 10. *Vide T.*

The 4. last things.

The Common places, Lombard lib. 4. Aquinas *in supplemento partis* 3a.
Rob: Bolton.

Resurrection.

Bp Lake
B Andrews
Dr Donne,
} *Sermons for Easter.*

Iudgement.

Greenwood: *The generall judgement.*
Sam: Smith: *Great Assise.*
Will: Fenner: *The judgment of the world passed by Saints.*
W. Attersoll: *Gods trumpet sounding the Alarum.*
Ioseph Mede: *The prophesie of S. Peter, concerning the day of Christs second comming.*

Since-

Sincerity.

Dr Preston. *Of mans uprightnes.*
M. Gataker: *on Psal.* 97.11.
M. Hooker: *on 2 Tim.* 3.5.
Dr Saunderson: *on* { *3 Kings* 21.29. *Gen.* 28.6.

Hitherto may be referred the Tracts of Hypocrisie: as, Sam: Torshels *Hypocrite.*
Sam: Hieron. *Discovery of hypocrisie,* Matth. 3.10.
Bp Hall. *The Hypocrite: on 2 Tim.* 5.3.

Readinesse & Watchfulnesse.

Mr Gataker: *on* Mark 13.37.
Io: Downha: *against Security.*
Dr Sibs: *Gods inquisition: on Jer.* 8.6.7.
Sam: Hieron. *The remedy of Security.*
Will: Fenner: *Christs alarum to drowzy Saints.*
Io: Rogers: *Discourse of Christian watchfulnesse.*

Zeal.

Dr Burgesse: *Fire off the Sanctuary.*
M. Bowls: *on Iohn* 2.17.
Dr Sibs: *Violence victorious, on Matth.* 11.12.
M. Greenham: *on Rev.* 3.19.

Constancy or Perseverance.

Aquinas 2da 2de. *Common places.*
Dr Benefield, Gomarus } *de perseverantia.*
M. Gataker: *on Rev.* 3.10.
Ob: Sedgewick: *on Rev.* 3.2,3.

Prayer.

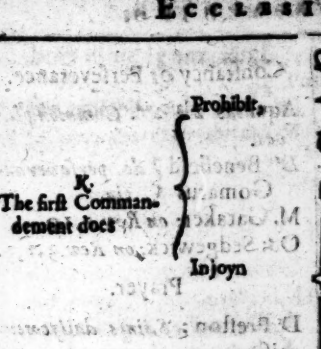
Dr Preston: *Saints dailyexercise.*
Rob: Harris: Peters *inlargement.*
Tho: Goodwin. *Return of Prayers.*
Tho: Ball, Io: Cotton } *about set forms.*
Gifford, Greenwood } *about read prayer.*
Ios: Mede.

Hearing and Reading the Word.

Mr Mason.
Jer: Dyke, *of the right* { *eating and digesting* } *the word.*
Bp Andrews, *on* Iames 1.22.
Io: Down: *Treatise of the force and efficacy of reading.*

Good Company.

Ioseph Beutham: *The society of the Saints.*
Sam: Torshell.



Of the Morall Law in generall.

The Common places: Casuists. Aquinas 1ª 2ªe.

Controversies against the Antinomians, mentioned, pag. 55.

Commentators on the Decalogue, pag. 49.

Mr Reynolds. *The use of the Law.*

Io: Weems: *Of the Morall Law.*

Atheisme or Polutheisme.

See the Treatises before, concerning Gods Essence and Attributes. p. 67.

Smiths *Arrow.*

Mart: Fotherby. *Atheomastix.*

Io: Weems, *Treatise of the Atheist.*

Heresie.

Aquinas 1ª 2ªe. *The Tracts of heresie mentioned*, p. 54. *Many particular Sermons upō this subject, as* M. Ob: Sedgewick. M. Cranford, M. Vines, M. Clark, &c.

Apostasie.

Aquinas 22da.

Will: Pemble.

Tho: Goodwin. *The danger of relapsing.*

Dr Featley: *on* Ezek. 18,24.

M. Mede. *The Apostasie of the later times.*

Error.

Sam: Bolton. *Tract concerning*

ning Errour.
Ier: Burroughs *Irenicum.*
Br Davenant. *Exhortation to communion.*

Knowledge and Remembrance of God.

M. Perkins. *A declaration of the true manner of knowing Christ crucified.*
Will: Pemble. *Miſchief of ignorance.*
Dr Featley: *on* 1 Cor. 2.2.
Pet: Molinæus, de cognitione Dei.

Love / Gratitude } to God.

Lumbard li.3. Aquinas 22dæ.
Dr Preſton. *Of Love.*
Will: Pemble. *The Chriſtians love.*
M. Pink. *Tryall of a Chriſtians love.*
D Saunderſon, 1 *Tim.* 4.4.
Dr Donne: *on* 1 *Cor.* 16.22.

Truſt and Hope in God.

Lumbard lib.3. Aquinas 22dæ.
M. Harris. Davids *comfort at Ziglag.*

Fear of God.

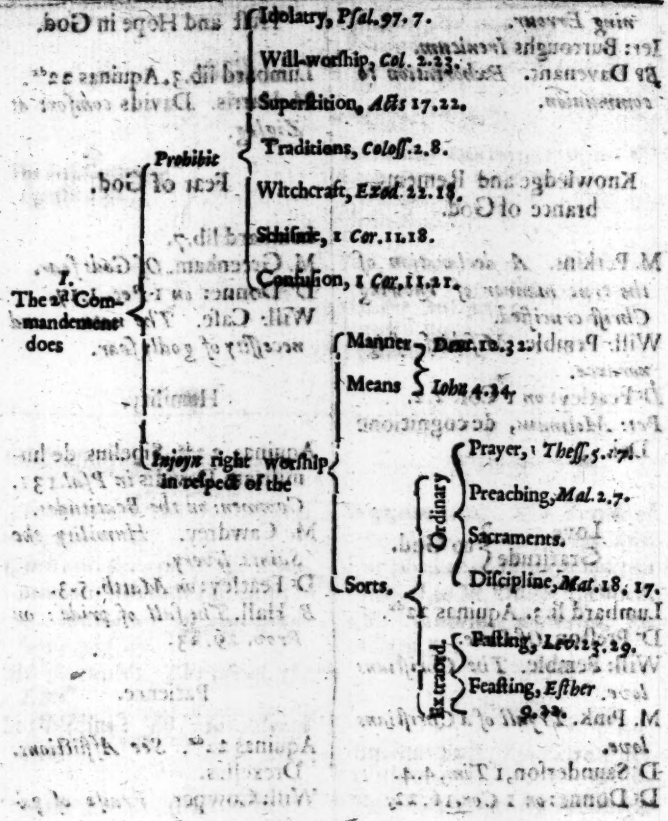
Lumbard lib.7.
M. Greenham. *Of Gods fear.*
Dr Donne: *on* 1 *Pet.* 1.17.
Will: Caſe. *The nature and neceſſity of godly fear.*

Humility.

Aquinas 22dæ. Sibelius de humilitate Davidis *in Pſal.* 131.
Commen: on the Beatitudes.
M. Cawdrey. *Humility the Saints livery.*
Dr Featley: *on Matth.* 5.3.
B. Hall. *The fall of pride: on Prov.* 29.23.

Patience.

Aquinas 22dæ. *See Afflictions.*
Drexelius.
Will: Cowper. *Praiſe of patience.*


Idolatry, Psal. 97. 7.
Will-worship, Col. 2. 23.
Superstition, Acts 17. 22.
Traditions, Coloss. 2. 8.
Witchcraft, Exod. 22. 18.
Schisme, 1 Cor. 11. 18.
Confusion, 1 Cor. 11. 21.
Prohibite
I.
The 2d Commandement docs
Manner
Means
Deut. 12. 32.
Iohn 4. 24.
Injoyn right worship in respect of the
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Ordinary
Extraord.
Prayer, 1 Thess. 5. 17.
Preaching, Mal. 2. 7.
Sacraments.
Discipline, Mat. 18. 17.
Fasting, Lev. 23. 29.
Feasting, Esther 9. 22.

Ido-

Idolatry.

Io: Weems, *Treatise of the Idolater.*
Mr Perkins. *Warning against the Idolatry of the last times.*

Superstition & Will-worship.

Aquinas 22dæ.
Dr Hammond: *Treatise of* { *Superstition.* / *Will-worship.*

Witchcraft.

Mr Perkins, *Discourse concerning the damned art of witchcraft.*
Jo: Weems: *Treatise of the Magician.*
King James, *his Demonology.*
Io: Cotta. *Tryall of witchcraft.*
Scots *discovery of witches.*

Schisme.

Aquinas 22dæ.
Greg. Martin. *Treatise of Schisme.*
Tract concerning Schisme. Anonym.
M. Brinsley.

Of Prayer. See before.

Preaching.

M. Perkins. *The Calling of Ministers, declaring their dignity and duty.*
Dr Stoughton. *Preachers* { *dignity.* / *duty.*
Sa: Hieron. { *Bargain of salt.* / *Spirituall fishing.* / *Preachers plea.* / *Dignity of Preaching*

Of the Sacraments and Discipline.

See divers Discourses mentioned before.

Of Religious Fasts.

Various Sermons upon this occasion, especially those before the Houses of Parliament.
The Tracts of Mortification.
Mr Hildersham.
Mr Mason, *of the* { *Christian* / *Epicures* } *fast.*

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M. The

M. The 3d Commandement does
- Prohibit more particularly the abuse of
  - Oathes, *Ier.4.2.*
  - Vowes, *Numb.30.2.*
  - Lots, *Prov.16.33.*
- Injoyn the sanctifying of Gods
  - Names, *Deut.28.58.*
  - Attributes, *1 Pet.3.15.*
  - Word, *Psal.15.16,17.*
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  - Religion, *Ephes.4.1.*

N. The 4th Commandement concerning the set time of worship, its
- Institution, *Gen.2.3.*
- Observance, *Esay 58.13.*
- Change, *Rev.1.10.*

Or The 5th concern. the duties of severall relations
- Magistrates, *1 Tim.2.2.* — Subjects, *Rom.13.1.*
- Ministers, *1 Pet.5.2.* — People, *Heb.13.17.*
- Parents, *Ephes.6.4.* — Children, *Ephes.6.1.*
- Masters, *Coloss.4.1.* — Servants, *1 Pet.2.18.*
- Husband, *Ephes.5.* — Wife, *Ephes.5.24,33.*
- Noble and rich, *1 Tim.6.17.* — Poor, *1 Sam.25.8.*
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Of

Of Oaths and Perjury.

Lumbard lib. 3. Aquinas 22^dæ.
B^p Andrews: *on* Ier. 4. 2.
Io: Downham: *Treatise against Swearing.*

Of Vows.

The Common places: *Casuists*: Aquinas 22^dæ.

Of Lots.

M. Gataker: *of lusory Lots.*

Treatise.
Answer and reply to M. Bamford.

Io: Down: *Defence of the lawfulnesse of lots in gaming.*

Of the Sabbath.

Brerewood, *and* Byfield.
Dr Twisse: *The morality of the fourth Commandement.*
Mr Leigh: *Primrose.*
Io: Sprint: M. Ironside.
Mr Cawdrey *and* Mr Palmer *Sabbatum redivivum.*
B^p White, &c.

Politicall duties.

B^p Bilson, *of subjection.*
B^p Halls *Politicks.*
Sam: Hieron: *on Luke* 20. 25.
Vpon this subject see many particular debates of these times: as,
Dr Fearn: *The fuller answer. Scripture and reason.*
The Treatise of Monarchy, &c.

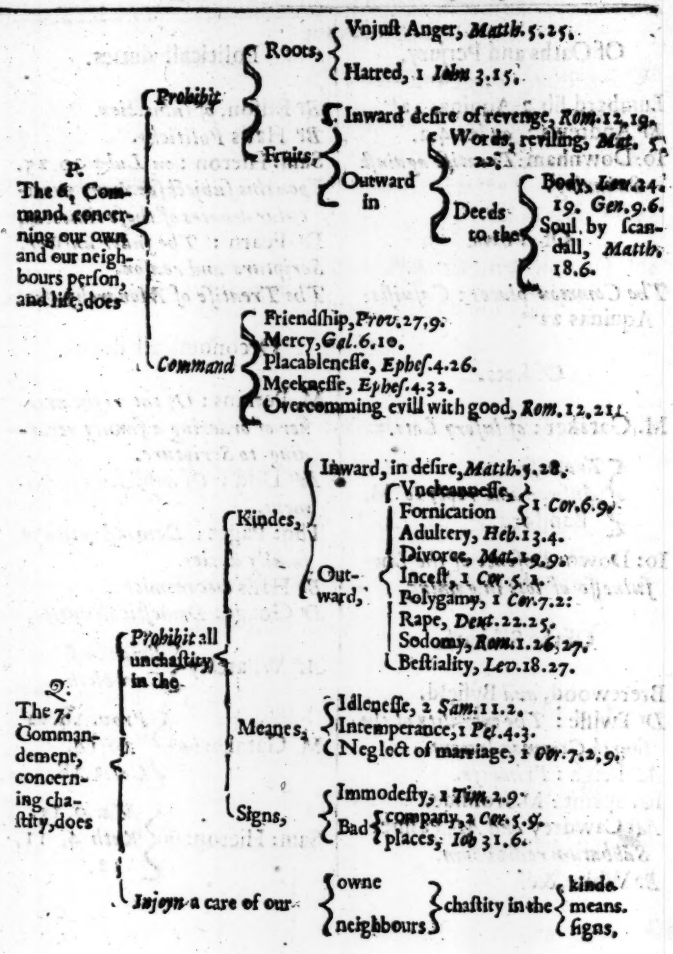
Oeconomicall duties.

M. Perkins: *Of the right manner of ordering a family according to Scripture.*
Mr Dod: *Of houshold government.*
Tho: Paget: *Demonstration of family duties.*
B^p Halls *Oeconomicks.*
Dr Gouge: *Domesticall duties.*

Mr Whateley: *Bride bush. Care cloth.*

M. Gataker: *on* *Prov.* 18. 22. 19. 14. *Col.* 3. 18.

Sam: Hieron: *on* *Mat.* 9. 15. *Ruth* 4. 11, 12.


P.
The 6. Command concerning our own and our neighbours person, and life, does
Prohibit
Roots,
Vnjuſt Anger, Matth. 5.25.
Hatred, 1 Iohn 3.15.
Fruits,
Inward deſire of revenge, Rom. 12.19.
Outward in
Words, reviling, Mat. 5. 22.
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Body, Lev. 24. 19. Gen. 9.6.
Soul by ſcandall, Matth. 18.6.
Command
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Mercy, Gal. 6.10.
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The 7. Commandement, concerning chaſtity, does
Prohibit all unchaſtity in the
Kindes,
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Outward,
Vncleanneſſe, 1 Cor. 6.9.
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Adultery, Heb. 13.4.
Divorce, Mat. 19.9.
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Beſtiality, Lev. 18.27.
Meanes,
Idleneſſe, 2 Sam. 11.2.
Intemperance, 1 Pet. 4.3.
Neglect of marriage, 1 Cor. 7.2.9.
Signs,
Immodeſty, 1 Tim. 2.9.
Bad company, 2 Cor. 5.9.
places, Iob 31.6.
Injoyn a care of our
owne
neighbours
chaſtity in the
kinde
means.
ſigns.

Concern-

Concerning Anger and Hatred.

The Commentators on ſeverall parts of the Proverbs. Plutarchus. Seneca de ira.
M. Greenham: *of Anger.*
Io: Downham: *Treatiſe againſt Anger.*

Of Murther.

Mr Sym. *Lifes preſervative.*

Scandall.

Common places, Caſuiſts, Aquinas 22da.
Ier: Dyke: *Miſchief of Scandals.*
Mr Tombes: *Treatiſe of ſcandalizing.*
Dr Hammond: *Of Scandall.*

Friendſhip.

The Moraliſts: Commentators on the Proverbs.
Cicero } *de Amicitia.*
Danæus }

Mercy and Placableneſſe.

Comments on the Beatitudes.
Dr Donne: *on* Rom. 12. 20.

Of Whoredome.

The Caſuiſts at large.
Io: Downham: *Treatiſe of Whoredome.*
Dr Preſton: *on* Coloſſ. 3. 5.

Of Divorce and Polygamy.

Lumbard li. 4. Aquinas in Supplem. p. 3.
The Caſuiſts.
Wigandus de divortiis.
Beza de Polyg. & divortiis.
Edm: Bunny: *Of Divorce for adultery and marrying again.*
M. Milton } *Treatiſe.* *Vindication.* Tetrachordon.
Dove.

Intemperance.

Aquinas 22da.
Iunius: *The drunkards character.*
M. Harris: *The drunkards cup: on* Iſay 5, 11.
Io: Down: *againſt drunkenneſſe.*

Vowing againſt Marriage.

Lumbard lib. 4.
Io: Down.

R.

The 8th Commandement concerning our own, and our neighbours goods, does

- *Prohibit*
  - Theft, *Lev.* 19.13.
  - Oppreſſion, *Prov.* 14.31.
  - Deceit, 1 *Theſſ.* 4.6.
  - Sacrilledge, *Prov.* 20.25.
  - Uſury, *Deut.* 23.20.
  - Bribery, *Prov.* 29.4.
  - Prodigality, *Luke* 15.13.
- *Injoyn*
  - Juſt dealing, *Lev.* 25.14.
  - Diligence in our callings, *Eph.* 4.28.
  - Frugality, *John* 6.12.
  - Liberality, *Prov.* 11.25.
  - Almes, *Luke* 12.33.
  - Hoſpitality, 1 *Pet.* 4.9.
  - Reſtitution, *Exod.* 22.5. *Levit.* 6.4.5.

Of Sacriledge and Tythes.

Aquinas 22da.
B^p^ Andrews.
Sir James Semple.
B^p^ Carleton.
M. Selden.
Rob: Tilleſly.
Steph: Nettles.
Sr Henry Spelman.

Uſury.

Aquinas 22da. Salmaſius.
Rog: Fenton *Treatiſe of Vſury.*
Tho: Wilſon: *Diſcourſe of Vſury.*
Ro: Bolton: *Diſcourſe with:* Dr Holmes.

Bribery.

Io: Downham: *Treatiſe againſt Bribery.*

Juſtice and Equity.

Aquinas 22da.
M. Perkins. *Treatiſe of Chriſtian Equity.*
Dr Saunderſon: *Sermons* ad Magiſtratum.
Dr Donne: *on* Rom. 13.7.

Diligence in Callings.

M. Whateley: *Redemption of time.*
M. Perkins: *Treatiſe of Callings.*
Dr Saunderſon: *on* 1 Cor. 7.24.

Liberality and Almes.

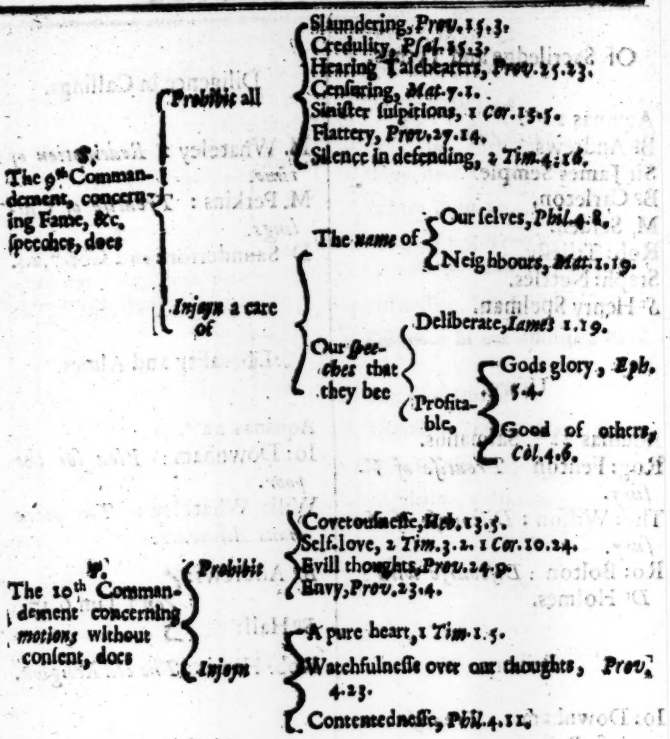
Aquinas 22da.
Io: Downham: *Plea for the poor.*
Will: Whateley: *The poore mans Advocate.*
B^p^ Andrews: } *on* 1 Tim. 6.17.
B^p^ Hall: }
Rob: Harris: *The old Religion.*

Hoſpitality.

Caleb: Dalechamp: *Treatiſe of Chriſtian Hoſpitality.*

Reſtitution.

The Caſuiſts.
Aquinas 22da.


9.
The 9th Commandement, concerning Fame, &c. speeches, does
Prohibit all
Slaundering, Prov. 15.3.
Credulity, Psal. 15.3.
Hearing Talebearers, Prov. 25.23.
Censuring, Mat. 7.1.
Sinister suspitions, 1 Cor. 13.5.
Flattery, Prov. 29.14.
Silence in defending, 2 Tim. 4.16.
Injoyn a care of
The name of
Our selves, Phil. 4.8.
Neighbours, Mat. 1.19.
Our speeches that they bee
Deliberate, Iames 1.19.
Profitable,
Gods glory, Eph. 5.4.
Good of others, Col. 4.6.
10.
The 10th Commandement concerning motions without consent, does
Prohibit
Covetousnesse, Heb. 13.5.
Self-love, 2 Tim. 3.2. 1 Cor. 10.24.
Evill thoughts, Prov. 24.9.
Envy, Prov. 23.4.
Injoyn
A pure heart, 1 Tim. 1.5.
Watchfulnesse over our thoughts, Prov. 4.23.
Contentednesse, Phil. 4.11.

Of Lying.

Common places: Casuists: Lumbard lib. 3. Aquinas 22^dae.
Io: Downham: *Treatise against Lying.*

Of Slaundering, Tale-bearers, Credulity, Flattery.

See the Comments on many places of the Proverbs.

Censures and Suspitions.

B^p Hall: *on* Iohn 7.24.
Dr Saunderson: *on* Rom. 14.3.

Care of our names and credit.

M. Greenham: *on* Prov. 22.1.
M. Gataker: *on* Eccles. 7.1.

Care of our words.

The Comments on many places of the Proverbs.
M. Bolton, *his directions for a comfortable walking with God.*
M. Perkins: *Treatise concerning the government of the Tongue.*

Covetousnesse.

Dr Preston: *Remedy against covetousnesse.*
Dr Stoughton: *Baruchs sore gently opened.*
Rob: Harris: *Remedy against covetousnesse.*
Ier: Dyke: *A counterpoyson against covetousnesse.*

Self-love.

M. Rogers *History of* Naaman.
M. Dyke, *of the heart.*
B^p Hall, *the great Impostor: on* Ier. 17.9.
Io: Downham: *Spirituall warfare.*

Thoughts.

Tho: Cowper: *Government of Thoughts.*
Tho: Goodwin: *Vanity of Thoughts.*
M. Perkins: *Treatise of mans imaginations.*
Mr Cotton: *The christians charge: on* Prov. 24.3.

Will: Fenner. { *The use and benefit of divine meditations.* / *The Arraignement of vaine and evill Thoughts.* }

Contentation.

Dr Taylor.
B^p Hall.
Hen: Mason.

V. The

V.

The Gospel, (as it is distinguished from the Law, which was the condition of the first Covenant) does require { Faith, which is, { Historicall, *Iames* 2,19. / Salvificall. { ὀλιγοπιστία; And here of Desertions, *Psal.*51.12. *Iob* 6.4. / πληροφορία, 2 *Pet.*2.20. } } / Repentance. { The parts { Search into sin, *Lam.*3.40. / Godly sorrow, 2 *Cor.*7.10. / Confession, *Prov.*28.13. / Reformation, *Esay* 1.16,17. } / The time; Late repentance, 2 *Thess.*2,10,11. }

Of Faith.

*Lumbard lib.*3. *Aquinas* 22^dæ.
Tho: Ball.
Dr Preston.
Mr Pemble.
Dr Jackson.
Io: Down.
Jo: Cotton } The life of
Sam: Ward } faith.
Ezek: Culverwell. *Treatise of faith.*
Tho: Goodwin: *Encouragements to faith.*
M Perkins { *on the* 11th *chap. to the* Hebrews. / *Grain of mustard seed.* }
Tho: Shepheard. *The sound beleever.*

Desertions.

Ios: Symonds. *The* { *case* { *of a deserted soul.* / *cure* { *of a deserted soul.*
Dr Sibs { *Souls Conflict.* / *Bruised Reed.*
Mr Greenham, *comforts for afflicted consciences.*
Ro: Bolton: *Instructions for afflicted consciences.*
Rob: Yarrow. *Soveraign comforts.*
Io: Haiward. *Strong helper.*
Tho: Goodwin. *Childe of Light.*
Will: Whately. *Oyl of gladness.*

Of

Of Doubting.

B^p Babbington. Mr Perkins. — *Combate between flesh and spirit.*

Dr Saunderson, *on* Rō. 14. 23.

Assurance.

Nath: Cole. *The godly mans assurance.*

Mr Greenham. — *Marks of a righteous man. Sure signes of election.*

Will: Perkins, *Treatise declaring whether a man be in the state of grace or not.*

Another Treatise, resolving this case of conscience, How a man may know whether he bee the child of God.

Sam: Hierō, — *Tryall of adoption,* 1 Iohn 3.10. *Spirituall fonneship,* 1 Joh. 3.1. *The spirituall mans task.* 1 Thess. 5.19.

M. Byfield — *Signs of a godly and wicked man. Assurance of Gods love, & mans salvatiō.*

Tim: Rogers. *The righteous mans evidence for heaven.*

Will: Whateley. *Gods husbandry.*

Drexelius. *The Christian Zodiack.*

Repentance.

Dr Taylor. Dan: Dyke.

Mr Stock. Ar. Dent.

Mr Perkins. — *Exhortation to repentance. Of the nature and practise of repentance.*

Dr Preston. — *Iudas his repentance. Pauls conversion.*

The Tracts of conversion, as Jo: Cotton, *the way of life, or the the whole work of conversion.*

Tho: Shepheard, *The sincere convert.*

Mr Hooker, *the soules* — *Preparation. Humiliation. Vocation. Exaltation. Vnion. Implantation.*

Those that comment on the 51. *Psal. as* B^p Lake.

Will: Cowper. Sam: Hieron. Mr Hildersham, &c.

Dr Hammond. *Of late Repentance.*

Will: Fenner. *Danger of deferring repentance.*

Though this *Analysis* does not deserve to be much commended, as being in some respects defective, and besides the rules of Art, yet it may serve for instance and direction to others, in the finding out a better. The severall particulars may be used as Common-place heads, unto which to referre the collections of our reading.

Now (I say) when a Minister hath thus distinctly passed over the substance of Divinity under such heads as these, it will be very easie for him afterwards to inlarge himself upon any particular subject or Text with naturall pertinent matter.

There are some other helps of invention to which the Art of *Rhetorick* does direct, according to the subject we are to handle,

whether { Demonstrative { Praise. / Dispraise.
Deliberative { Perswade. / Disswade.
Iudiciall { Accuse. / Defend.

For each of which there are severall *Topicks*, but 'tis supposed that every Minister is acquainted with those things in his preparatory studies, and therefore I forbear any further mention of them.

Thus much of the two first helps unto the gift of Preaching,

{ Method. / Matter.

The third and last to be insisted upon is concerning *expression*; In which there are two things considerable,

{ Phrase. / Eloquution.

The

The *phrase* should be plain, full, wholesome, affectionate.

1. It must be *plain* and naturall, not being darkned with the affectation of *Scholastical* harshnesse, or *Rhetoricall* flourishes. Obscurity in the discourse is an argument of ignorance in the minde. The greatest learning is to be seen in the greatest plainnesse. The more clearly we understand any thing our selves, the more easily can we expound it to others. When the notion it self is good, the best way to set it off, is in the most obvious plain expression. S. *Paul* does often glory in this, that his Preaching *was not in wisdome of words, or excellency of speech; not with inticing words of mans wisdome, not as pleasing men, but God who trieth the heart.* A Minister should speake *as the oracles of God*, 1 *Pet.* 4. 11. And it will not become the Majesty of a Divine Embassage, to be garnished out with flaunting affected eloquence. How unsutable is it to the expectation of a hungry soul, who comes unto this ordinance with a desire of spirituall comfort and instruction, and there to hear onely a starched speech full of puerile worded Rhetorick? How properly may such a deceived hearer take up that of *Seneca*? *Quid mihi lusoria ista properas? Non est jocandi locus, admiserit vocatus ex, opem te laturum naufragis, captis, ægris, intentus securi subjectum præstantibus caput, quo diverteris? quid agis?* 'Tis a sign of low thoughts and designs, when a mans chief study is about the polishing of his phrase and words. *Cujuscunque orationem videris politam & sollicitam, scito animum in puerilibus occupatum.* Such a one speaks only from his *mouth*, and not from his *heart*.

1 Cor 1.17. cap.2.1,4. 1 Thess.2.4.

Non quærit æger medicum eloquentem, sed sanantem. Sen. Ep.76.

Epist.49.

Epist.21.

2. It must be *full*, without empty and needlesse Tautologies, which are to be avoided in every *solid* businesse, much more in *sacred*. Our expressions should be so *close*, that they may not be *obscure*, and so *plain*, that they may not seem vain and *tedious*. To deliver things in a crude confused matter, without digesting of them by previous meditation, will nauseate the hearers, and is as improper for the edification of the minde, as raw meat is for the nourishment of the body.

3. It must be sound and *wholesome*, not tainted with any *erroneous* corrupt doctrine, or the affectation of *novelty*. False opinions doe many times insinuate themselves by the use of suspici-

1 Tim.6.3. 2 Tim.1.13. Tit.2.7.

ous phrases. And 'tis a dangerous fault, when men cannot content themselves with *the wholsome form of sound words*, but doe altogether affect new light and new language, which may in time destroy practicall Godlinesse and the power of Religion.

1 Tim. 6. 20. *κενοφωνίας βεβηλους*

4. It must be *affectionate* and cordiall, as proceeding from the heart, and an experimentall acquaintance with those truths which we deliver. *Quod procedit à corde redit in cor:* 'Tis a hard matter to affect others, with what we are not first affected our selves. *Præcipuum ad persuadendum est amare quod suades, Amanti pectus ipsum suggerit orationis ardorem.* 'Tis said of *John* the Baptist, that *he was a burning and a shining light. Ardere prius est, Lucere posterius; Ardor mentis, est lux doctrinæ.* This is to speak in the *evidence and demonstration of the spirit and of power*. There is a common relation to this purpose, of divers learned men, who having a great while, with much argument and strength of reason, contended with another about perswading him to be baptized, he being learned also, could still evade all their arguments. At length a grave pious man amongst them, of no note for learning, stands up and bespeaks him with some downright affectionate expressions, which wrought so effectually upon the other, that he presently submitted; yeelding this reason, *Donec audiebam rationes humanas, humanis rationibus repugnabam; cæterum simul atque audivi Spiritum loquentem, cessi Spiritui.* And 'tis storied of *Junius*, before his conversion, that meeting once with a Country-man as he was in a journey, and falling into discourse with him about divers points of Religion, he observed the plain fellow to talk so experimentally, with so much heartinesse and affection, as made him first begin to think, that sure there was something more in those truths, then his notionall humane learning had yet discovered; which occasioned his more serious inquiry into them, and afterwards his conversion. Such great power is there in these cordiall expressions.

As for the manner of composing Sermons, it will not be convenient for one that is a constant Preacher, to penn all his discourses, or to tie himself unto phrases: When we have the matter and notion well digested, the expressions of it will easily follow.

low. Whereas to be confined unto particular words, besides the great oppression of the memory, will likewise much prejudice the operations of the understanding and affections. The *judgement* will be much weakned, and the *affections* dulled, when the *memory* is overmuch burdened and vexed. A man cannot ordinarily be so much affected himself, (and consequently he cannot so easily affect others) with things that he speaks by wrote; as when he takes some liberty to prosecute a matter according to his more *immediate apprehensions* of it, by which many particulars may bee suggested, that were not before thought of, when he doth expatiate upon any subject, according to the workings of his own affections, and the various alterations that may appear in the auditory. And then besides, this liberty will breed a παῤῥησία, such a fitting confidence, as should be in that orator, who is to have a power over the affections of others, which such a one is scarce capable of, who shall so servilely tye himselfe to particular words and expressions, from which he dares not vary for fear of being out.

But a man cannot expect a *good habit* of preaching thus without much study and experience. Young beginners should use themselves to a more exact and elaborate way, when a good stile and expression is first learned by penning, it will afterwards be more easily retained in discoursing.

In the elocution there are two extremities to be avoided; too much { Boldnesse. / Fear.

1. Against too much *rashnesse and boldnesse*, consider the speciall presence of God, and Angels, the solemne dignity of those sacred mysteries with which we are intrusted, the weighty businesse of saving souls. And *who can be sufficient for these things?* 2 Cor. 2. 16. It was a usuall saying of *Luther*, *Etsi jam senex, & in concionando exercitus sum, tamen timeo quoties suggestum conscendo.* And he found by experience, that when he was most distrustfull of his own preparations, then were his labours accompanied with some speciall blessing and efficacy. And on the other side, when he was most confident, then he failed most.

2. Against too much *fear*, Consider, it does not become the *businesse* we are about; we should *speak the word with boldnesse*, God hat promised his assistance, that *his strength shall appear in our weaknesse*. It does not become the *dignity* or excellency of our calling, we are the *Angels*, the *Ambassadors* of God, *συνεργοι*, his *fellow-workers*. And besides, this timerousnesse in the speaker will much hinder the efficacy and power of the word on the hearers. In brief, the most proper manner of eloquution is with modesty and gravity, which will best sute with our calling and businesse.

Acts 4.29.

1 Cor. 3.9.

To conclude. The observation of these helps and directions, together with frequent diligent practise, will as farre (as art can effect) quickly produce a good habit, and by consequence a facility.

FINIS.